Evangelical Christendom

July-August, 1930

The Vatican and Malta

THOSE who wish to know the facts concerning the dispute in Malta, and there is a great deal of public ignorance concerning them, should read the pamphlet just published by the World's Evangelical Alliance, entitled "Civil and Religious Liberty in Malta." It is an impartial survey by Mr. J. W. Poynter on the history of Malta and of the recent events in that island leading to the suspension of the Constitution. The issues are of vital importance, not only in their political bearing, but to civil and religious liberty, which are essential principles of British Imperial structure. The trouble which has arisen is serving one good purpose. It is demonstrating that the Roman Catholic Church is *semper eadem*, the implacable enemy of all, whether Governments or individuals, who claim the right of private judgment and interpretation in civil and religious matters. No better ground could have been chosen for battle against the intolerant claims of the Roman Catholic Church in Malta dictated by the Vatican. Malta is designedly a stronghold of fanaticism and intolerance directed against liberty of conscience and freedom of speech, and our readers are aware of what the Evangelical Alliance and its General Secretary have had to meet with during the past quarter of a century in brave efforts to enlighten and evangelise the Maltese with the pure Word of God and the Gospel of Christ. We are asked to believe that the present dispute is a "domestic" matter, and various claims and threats are being put forward in hopeless attempts to screen the real issue and stem the rising tide of public indignation against the intrigues and interference of foreign ecclesiastics with British laws and liberties. There can be no suggestion that the dispute has been fomented through Protestant or other anti-Roman Catholic influence, for all parties concerned are devout members of the Roman Catholic Church. Lord Strickland remains such, despite his firm adherence to the right of electoral freedom, and of a self-governing State to manage its own affairs without outside interference. For this the Vatican ordered his "elimination," as well as that of his colleagues in the Malta Ministry. That of course was an unwarrantable interference by the Church of Rome in secular affairs. But the matter went further, a pastoral being issued forbidding, under penalty of "grave sin," Maltese electors to vote for Lord Strickland and his candidates, or for all those, even of other parties, who in the past had helped and supported him "in his fight against the rights and discipline of the Church," or who proposed to help and support him in the future.

In a noble speech in the House of Commons on Thursday, June 26th, Mr. Isaac Foot, the Member for Bodmin, drew attention to the facts of the dispute in Malta and pointed out the significance of the pastoral letter. "A British citizen who dares to exercise his elementary right of free choice in the election of his representative is threatened with excommunication. He is to be denied the grace of Baptism for his child. He is to be denied the benediction of his Church on his marriage. He is to be denied the forgiveness of sins. He is to be denied religious consolation for the dying, and he is to jeodardise his immortal soul! He is to be separated from the Church militant and triumphant, and is to be cast off from the resources of Divine grace." Those who have visited Malta realise better than others what this means to a Maltese under the

stranglehold of Malta clericalism. Criticising a defence of the acts of the Maltese Bishops that "their right so to act is a fundamental Catholic position," Mr. Foot in a letter to *The Times* replies: "So it is. None the less, and however fundamental this right may be to the Catholic position it is so far contrary to the British conception of citizenship and fair play that any such 'warning' or 'guidance' (as that given to the Maltese) has by our law been made a criminal offence, punishable with heavy penalties." Mr. Foot cited the Corrupt Practices Act under which an offender could be sent to prison for twelve months or fined £200, and enquired why the penalty is not applicable to the Archbishop of Malta and the Bishop of Gozo, the reply being that the Act is not applicable to them because they are not subject to the law. Under the Constitution of Malta they are not amenable to the law, and being above the law they have denied the rights of the law to others. This may be understood at the Vatican and in Roman-Catholic circles, but it is not English, and Mr. Foot deserves the thanks of Protestants everywhere for drawing the attention of Parliament and the Country generally to the methods of political persuasion employed by the Roman Catholic Church whenever they are deemed to be appropriate to her ends.

Happily the British Government have taken up a firm position in this intolerable situation in Malta. We hope that there will be no weakening, and that the matter will be seen through so that threats of excommunication or any other interference with British citizens, in Malta or elsewhere, in the exercise of their rights of civil and religious liberty will be impossible in future. Nothing else can be tolerated in the British Empire.

We hope also that due note of all the facts will be taken by the Archbishops and Bishops of the Anglican Communion at present sitting for the Lambeth Conference. We believe the subject of the Malines Conversations figures on the programme under the main heading of Christian Unity, and it has been suggested by some that the Church of England could with safety make submission to the Vatican in the name of Christian Reunion and yet retain its own independence! In the closing sentences of his speech in the House of Commons Mr. Foot made a pertinent reference to the Church of England which should be quoted. He said:

"I want to conclude by quoting an Article of the Church of England. I believe that later to-night we are discussing one of the Church of England Measures. I am not a member of the Church of England, but I stand loyally by many of its Articles, and one that I stand by is the 37th Article, which reads:

"'The Bishop of Rome hath no jurisdiction in this Realm of England.'

"I want further to quote someone who, I think, ought to give his example to the Government in these days. In fact, I think that the Under Secretary himself perhaps may have learned some of his lessons in that direction, and I hope that when Ministers pass into this House they sometimes will not always come in behind the Chair but will come in by the other door, and spend a minute or two in front of the statue of Oliver Cromwell. I think it will help them in many things. I would refer them to what was written by Oliver Cromwell from Whitehall on the 6th of May, 1656, when a question arose of relations between ourselves and a European Power. The passage in the letter to which I wish to refer was as follows:

"'To General Blake and Montague at sea. From Whitehall, 6 May, 1656. In one of the Articles agreed with the Ambassador, it was expressed that the merchants should enjoy liberty of conscience, in the worship of God in their own houses and aboard their ships; enjoying also the use of English Bibles and other good books; taking care that they do not exceed this liberty. Now . . .'

said Oliver Cromwell in his letter—

"'unless we will agree to submit this Article to the determination of the Pope, we cannot have it; whereby he would bring us to an owning of the Pope: which, we hope, whatever befall us, we shall not, by the grace of God, be brought unto.'"

We have confined our remarks to some aspects only of the present dispute in Malta. For further information we must refer our readers to the new publication to which attention has been drawn, "Civil and Religious Liberty in Malta." (World's Evangelical Alliance, 6d.). The declaration of the Vatican as interpreted by the Malta White Book in regard to affairs in Malta shows that it still insists upon the right to control the civil and religious destinies of mankind, and that if it had the power, democratic government as we know it in England and throughout the British Empire would come to an end, for liberty of conscience and freedom of speech would be ruthlessly crushed, as in Malta.

Notes

Members and Subscribers of the Alliance should receive with this issue of EVANGELICAL CHRISTENDOM a copy of the 84th Annual Report, which is entitled "One Faith: One Family." We express the hope that some will help to create new interest in our work by circulating the Report (and this magazine) where they are likely to influence new Subscribers. At the time of writing the balance in hand which the Report shows was available on March 31st last (when our financial year closed) has been absorbed. It will indeed be encouraging if during the months of August and September special gifts are received. The Council have accepted serious responsibilities in new work during the coming autumn and winter, including a projected demonstration on the subject of Malta and other public gatherings.

Ur of the Chaldees.—We draw special attention to the address by Mr. Leonard Woolley on his discoveries at Ur of the Chaldees which is included on later pages. We think some of our readers may require extra copies of the magazine containing this address for posting to their friends. We also draw special attention to the announcement on page 2 of the cover of this magazine and advise all who wish to hear Mr. Woolley before he leaves England and to see his lantern pictures to apply early for tickets for the lecture on October 6th.

Roman Catholic Propaganda.—The pamphlet just published by the Alliance, "Civil and Religious Liberty in Malta," should be read and circulated. The Evangelical Alliance has put up a big fight in Malta during the past quarter of a century, and it should be remembered it is the only organisation furthering any sort of evangelistic work amongst the Maltese. We quote the following letter which appeared in *The Times*. No reply to these pertinent questions has so far been forthcoming:

CHURCH AND STATE IN MALTA.

To the Editor of *The Times*.

Sir,—There appears to be wide-spread apprehension concerning the situation in Malta, which has been associated by one morning newspaper with the word "mystery." No reader of the British Government's Blue-book can remain indifferent to the future in the light of Papal interference with domestic political affairs in Malta, or in any other part of the British Empire, and the following questions, calling for inquiry and response, are of vital concern at the present time:—

(1) Does liberty of conscience exist legally in Malta? (2) Does it exist in practice as well as in legal theory? (3) Is the Roman Church attempting to destroy it if it exists legally or in practice? (4) Is the Roman Church asserting a claim to dominate or defy the State? (5) Is it claiming the right to deport Maltese citizens who happen to be ecclesiastics, or others, from Malta in defiance of the State? (6) Is resistance to such a claim being denounced by Roman Catholic clergy in Malta as "terror and despotism" and as "impeding religion"? (7) Does the Pope, or the law of the land and the liberty of citizens, prevail in Malta?

These questions demand unequivocal answers. It is gratifying to know that the Government has so far dealt firmly with the situation.

I am, Sir, yours faithfully,
H. M. GOOCH, General Secretary,
World's Evangelical Alliance
(British Organisation).

19, Russell Square, W.C.1.
June 18th, 1930.

Address to the Lambeth Conference.—The following Address was presented by the Council to the Archbishops and Bishops assembled for the Lambeth Conference. An official acknowledgment has been received.

To the Most Reverend the Archbishops, Metropolitans, and the Right Reverend the Bishops in the Lambeth Conference assembled.

The Executive Council of the World's Evangelical Alliance (British Organisation) has been permitted the privilege of presenting to former Lambeth Conferences an Address of congratulation and good-will. Once more we take advantage of your meeting and, at a time when the need of Christian Union is most deeply and widely felt, we join our prayers with yours that the fulfilment of our Lord's prayer "that they all may be one" may be brought nearer by your labours to promote the fellowship of the children of God.

For more than eighty years, the World's Evangelical Alliance has laboured to make manifest the essential Unity of those who form the one Church of which Christ Jesus is the Head. The Universal Week of Prayer has brought together in every part of the Christian World men and women, whose membership of different Churches does not dim their realisation of their oneness in their common Lord and Saviour. Our knowledge of the blessings that have accompanied united prayer, during these eighty and more years make us hopeful that all efforts based on Truth and Love will have results which will help forward the great task of healing the wounds of divided Christendom.

It is not for us to exhort the Bishops of the Mother Church of the English people and of the Churches in communion with it to do everything that may help to draw closer together all who love our Lord Jesus Christ in sincerity and truth. We assure you of our prayerful sympathy in your difficult and responsible work, and ask our Heavenly Father that you may be given a right judgment in all things, and that your labours may result in the increase of the true Unity of the Church of Christ, and in the advance of His Kingdom.

Given under the Seal of the Alliance on Thursday, July 3rd, 1930.

R. C. HART DYKE (Chairman.)
H. M. GOOCH (General Secretary).

World's Evangelical Alliance,
(British Organisation),
19, Russell Square,
London, W.C.1.

The "Confession of Augsburg" Celebrations.—The eyes of the whole Protestant world turned during June 22nd to 25th towards the ancient city of Augsburg in South Germany (Bavaria) where on June 25th, 1530, the first great Reformation Confesssion of Faith was signed. Bishop Ward's illuminating article in our last issue placed our readers in touch with the import of the Confession and of the celebrations at Augsburg, which were attended by representatives of all the leading Evangelical Churches of Christendom. It was primarily and rightly a Lutheran commemoration, but the whole programme was significant of the growing spirit of Protestant unity in Germany, and it was fitting that the World's Evangelical Alliance should be officiallly represented. The Council appointed the General Secretary as their delegate, who was the bearer of an illuminated Address contained in a leather case, the text of which was as follows:

QUATERCENTENARY OF THE CONFESSION OF AUGSBURG.

JUNE 25th, 1930.

ADDRESS FROM THE WORLD'S EVANGELICAL ALLIANCE (British Organization).

CORDIALLY accepting the invitation to be represented by a special Delegate at the Celebrations at Augsburg of the 400th Anniversary of the presentation of the Confession of Augsburg, the Council of the World's Evangelical Alliance have appointed the General Secretary of the British Organisation, Mr. Henry Martyn Gooch, M.B.E., as their representative, to convey to the President and Council of the German Evangelical Church Union their warm greetings in Christ Jesus. They express the hope that the Celebrations may, under God, deepen the spirit of Christian Unity throughout Germany, and far beyond its borders, and strengthen the Protestant Faith.

ALTHOUGH the occasion of these Celebrations concerns primarily the Lutheran Church, the Festival will stir the hearts of those in other Communions, especially in England and Scotland. We rejoice at the united platform upon which the presentation of the Confession of Augsburg is being commemorated, so that it will include the followers of Zwingli, Calvin, and others, and that we all can give thanks for the brave men, Luther, Melanchton, and the rest, who first put the Protestant Faith into a form of words all could understand, basing their Confession upon the Holy Scriptures. We rejoice also that misunderstandings between Protestant Churches are being removed, and that the seeds of Protestant Union and Co-operation have been planted, the fruits of which are manifest to-day throughout Evangelical Christendom.

TO ALL sharing the Commemoration at Augsburg the Council of the World's Evangelical Alliance send greeting, in the Name of the Father, of the Son, and of the Holy Ghost.

Given under the Seal of the Alliance.

(Signed) R. C. HART DYKE,
Chairman.

The great commemoration service in the Barfusserkirche on June 25th will long be remembered by those who were present. The Church, seating some two thousand persons, was crowded from end to end, and

Mr. Gooch had the privilege of being one of seven speakers representing Protestant Churches in Great Britain, Europe and America. A notable feature of the quickened religious life of Protestant Germany is the desire to come into touch with the Protestant Churches of other lands. The international as well as the national interest of Protestantism in Germany in its evangelical witness and work is more apparent than before the War, and the great commemoration referred to must have given decided impetus to this new spirit and career of service. Beyond the assurances conveyed in the Address of the Council, we renew on their behalf grateful thanks for the invitation to the Evangelical Alliance to take part at Augsburg.

Evangelisation in Estonia.—We have received a further long and interesting letter from Rev. Adam Podin, from which we extract the following:

I am so thankful to God Who has restored my health and given me health and strength again, that I can carry on the work of God for the degraded humanity.

As soon as I felt myself stronger I started my work once more, visiting prisons and other places. On May 29th I took with me several of my church members and drove to our nearest leper asylum, some 65 kilometres from Kelle. Nearing the place my people seeing the picture for the first time were touched deeply in their hearts. We saw from the distance several heads looking at us over the wall and fence. Soon nearly all were there to meet and greet us. A meeting at once was arranged in the open air. The service was really owned by God, and we all felt the presence of our King in our midst. After the service two converted lepers were received in the fellowship of the Church. In this Asylum I have 25 per cent. such that had dropped the leprosy and were faithful followers of our Lord. Late winter months and firmly trusting the Lord, and departed with praises on their lips to meet the Lord. After a refreshing meal kindly offered by the local doctor I had to baptise the two young converts on their urgent prayer. This news had been spread abroad, so I found at the bridge of both sides of the river a great crowd of people that had come to witness the baptisms. I had a fine congregation that listened to the gospel message reverently. After this we had another service, the Lord's Supper. As we were ready to enter the auto many of them saw us off, waving their handkerchiefs, singing the parting hymn, "God be with you till we meet again."

On June 8th, being our Whit-Sunday, I drove with my dear wife to a prison where in a short time we were standing in the midst of more than three hundred men and women prisoners. I had some staircase for my pulpit; off those steps I could look over the whole service, proclaiming the manifest of the Lord's redeeming love to every one who would repent and trust the risen Saviour. After the address and some singing I once more applied the preached Word to them personally, and tried to find out whether they are in earnest. Several of them lifted up their hands and with bitter tears confessed the Lord as their newly-found Saviour and promised to start a new life once more.

After this my choir had to leave the prison, but another service was arranged for me with those under trial. Such were twenty-eight men prisoners. One could see on their faces the anxiety and restlessness. All those had a black past. Among those I could only mention two heavy criminals. I took for my text the 32nd Psalm. It was a blessed time and several accepted the good counsel.

I have arranged prison visiting in various towns, and will start again next Saturday.

ADAM PODIN.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

That archæological discoveries are confirming the historical authenticity of the Old Testament Scriptures.

That Malta is awakening to the scourge of priestcraft and is calling for civil and religious liberty.

That Church Bodies are becoming dissatisfied with results from outward organisation and are seeking new spiritual forces.

For all who can say of their God "I know that Thou canst do everything."

LET US PRAY—

That the Lambeth Conference may be guided to spiritual issues for the good of her own Communion, and also intercommunion.

For a great Church awakening, and world-wide spiritual revival.

For all home workers, and all home Missions in cities, towns, and villages.

For those seeking to counter Roman Catholic propaganda in this Country, and that funds necessary to further the work may be forthcoming.

For all agents of the World's Evangelical Alliance and its representatives in all lands, also for the home Council and the General Secretary in their responsible work.

Our 84th Anniversary

Two Great Gatherings in the King's Hall, Holborn

The 84th Annual Meetings of the World's Evangelical Alliance took place on Monday, June 2nd, at 3 and 7 p.m., with an Interval Conversazione which was attended by over a hundred invited guests. Throughout the proceedings there was an atmosphere of thanksgiving, and the speakers throughout evidenced the far-flung influence and operations of the Alliance. Good newspaper reports followed the Annual Meetings, one describing the Alliance as "The Church's Common Platform," and another mentioning that "One of the finest and strongest programmes of the whole May Meeting season was that presented at the 84th Annual Meetings of the World's Evangelical Alliance." For all success attending these great gatherings the Council thank God and take courage.

AFTERNOON MEETING

Mr. Reginald C. Hart Dyke, Hon. Treasurer and Chairman of the Executive Council, presided over the Afternoon Meeting, which, with the singing of a hymn, was opened with Prayer by the Rev. T. J. Pulvertaft. Immediately after the Chairman called upon the General Secretary to present a résumé of the Annual Report (this was printed in our last issue, and the full Annual Report accompanies this issue of Evangelical Christendom—Ed.). The Chairman then moved the following Resolution:

> **That this meeting receives the 84th Annual Report with heartfelt thankfulness to God for His grace and favour during another year manifest in the progress of the influence and work of the Alliance at home and abroad; and calls upon all who follow Christ Jesus as Saviour and Lord to join and support the World's Evangelical Alliance in its endeavours to keep the unity of the Spirit in the bond of peace, and to answer the world-wide need of the Gospel, which is the power of God unto Salvation to all who believe.**

Mr. Hart Dyke continued: It is difficult to do justice in two hours to twelve months' service for God of such a varied and world-wide nature as that of the World's Evangelical Alliance, or by means merely of an epitome of the Annual Report containing forty to fifty separate headings. But Mr. Gooch has done his best, and has given us a bird's-eye view of the whole, which shows us that God has been gracious to the Alliance and that He has wrought wonders for us. The note of our meeting to-day, therefore, should be one of praise. "The Lord hath done great things for us, whereof we are glad."

The Alliance was founded to maintain Christian unity on an Evangelical basis amongst all believers in Jesus Christ at home and abroad, that they all may be one in Him. So far as my close fellowship with the Alliance has lasted we have never had a more successful or intensive year, from a spiritual point of view, than the past year has been both as to results of our service for God and also in response to necessary appeals for funds. At home there have been signs of increased interest in the Alliance and also evidence of wide-spread concern in matters of faith and the truth of the Bible. That fact led up to the great united meeting concerning "The Wonderous Book," which took place in February at the Queen's Hall.

During the year the Alliance has initiated a new campaign to counter the present intensive Roman Catholic propaganda in our country. The Protestant Churches on the Continent are feeling that pressure also. I remember that at a previous Annual Meeting Dr. Charles Merle d'Aubigne stated with regard to that pressure that the Evangelical Churches of Europe looked to us for help, and if that help failed they would fail, thus throwing as it were the responsibility upon us. We have, as far as possible, accepted that responsibility, and we are doing our best in that direction. Encouragement to the Protestant Churches on the Continent has always been a great feature of our work, and is increasingly so to-day.

Last year Mr. Gooch made Deputation visits to Transylvania and Poland, and the results, especially in the case of the latter country are of the greatest importance. Only a week or two ago he returned from a month's visit in Yugoslavia, Bulgaria and Greece, from which great results may also be expected.

The Universal Week of Prayer is one of the main pillars of our work, as a means of drawing Churches and Christians together into closer union with the Alliance and with each other. This year the meetings were greater in number and interest. A Letter specially addressed to the clergy and ministers in this country, and an appeal to all the Lord Mayors and Mayors throughout the country for their personal co-operation were both heartily responded to.

Then I would like to mention that the B.B.C. Sunday Evening Service conducted by Mr. Gooch

from the London Studio, on the first Sunday of the New Year, and at which the address was given by Dr. Fullerton, met with the warmest approval, even from widely separated parts of the Continent.

The Report rightly draws attention to Finance. As Hon. Treasurer, as well as Chairman, I view that subject with very great interest, and happily there is a balance in hand. We have already been told how that balance has been disposed of. We thank our friends and subscribers most heartily for the way in which they have responded to us with subscriptions and donations, but what we really need more than anything is a larger membership and a larger subscription list. The fact is we are building on too narrow an income, and there must be concern until we have a larger circle of friends coming to our support. Cases arise, opportunities are offered, open doors are presented to us, but we have to hold our hands for lack of funds as, for example, in relief and encouragement to struggling Evangelical Churches abroad. Mr. Gooch has touched upon the loss of subscriptions normally through death, or the inability of subscribers to continue them. These must be made up by the end of the year as far as possible, and we need new friends to replace old ones. We also need legacies. We are growing in importance in the world in what we are doing, and we cannot keep pace with the demands made upon us unless there is an increase in the financial support we receive.

I am convinced of my own knowledge that the business of no other Society in London could be managed so economically, with so small a staff, and at the same time so efficiently as that of the Alliance. All praise is due to Mr. Gooch for this, and to the efficient and willing help he receives from the Office Staff. We look to you for your prayers and all possible financial help, so that we may realise another year of blessing and increase—only better.

The Chairman then called upon

REV. W. Y. FULLERTON, D.D.

I am glad, Sir, to speak under your chairmanship, and would like to say how greatly all those who know the inner workings of the Alliance value the time and energy you give to its interests.

Nothing gives me more satisfaction, Dr. Fullerton said, than to be associated with the World's Evangelical Alliance, an organisation so high in its aim and so pervasive in its method. I am glad, too, to be at this meeting, because there are so many things to encourage us. Eighty-four years have passed since the Alliance was formed; when it was born there were great religious movements in our land which lasted for many years. In 1843 the Free Church of Scotland had its origin. In 1845 there was another movement of quite a different order—the Oxford Movement, with which you may have little sympathy, but which you must recognise as a great religious upheaval. In 1853 Spurgeon appeared; that was only a portent of other things happening in the Church of God. In 1859 we had the greatest modern Revival this country has seen. In the midst of all that, in 1846 the Evangelical Alliance was formed. We can have very little understanding of the interest and enthusiasm that gathered round it at its beginning. It was looked upon as quite a new departure in spiritual things.

I am glad to speak for the Alliance because of five things that are constant in its history which have been emphasised this year. The first is that we stand for unity and its basis is sufficiently large to include all those who in sincerity and in truth love our Lord. When Christ prayed He prayed for us. He not only prayed for the disciples of that day, "but for them also which shall believe on Me through their word." If we could get to the throne of the Highest where He reigns to-day, we may be quite sure He would be thinking of His Church and of the desire that it should be one that the world might believe. He began that great paschal discourse by telling us that the branches are in the vine, and it is impossible to be in the one Vine without having relation to each other. But He went on from that fifteenth chapter of John, and coming to the seventeenth He prayed that we might be one in a greater and still more intimate way "As thou, Father, art in Me, and I in Thee, that they also may be one in us." "I in them, and Thou in Me"; Jesus in His disciples and the Father in Jesus, so that the fulness of the Godhead comes down through Jesus to those who believe in His Name. It is a thing to be remembered always that when Jesus thought of the union of His disciples He felt that He had to pray for it. It was such a difficult thing to secure that it needed special intercession.

It is no accident that the Alliance, starting out with the idea of the unity of the disciples, should put emphasis on prayer. We have very little idea of what it means for thousands of disciples of Christ all over the world to engage simultaneously in a union of prayer. Here in our country sometimes meetings are meagre because we are familiar with the idea. But in other lands, China, India and other places, the meetings are some of the greatest gatherings of the year; and in new places quite a revelation. I think for instance of Bulawayo, in South Africa, where the gatherings this year were phenomenal. To think that in one hundred different tongues people of God are called to one act of prayer should make

all the adherents of the Alliance profoundly grateful.

The Alliance this year has made a demonstration on behalf of the Bible, and there is nothing that needs to be emphasised more in these days than the necessity of the Bible in the life of the people. I am glad in these later days to notice that one of the great London newspapers has day by day been giving extracts from the Bible and quoting the opinions of leading men on it. We cannot consider ourselves properly educated without knowing the Bible. We cannot dispense with the Bible in the Schools, and I hope that as far as our influence goes we will see that the Bible is taught to our children all over the land. You need have no fear as to the Bible itself; it has stood too many criticisms ever to be disproved, it has borne too many assaults ever to be displaced. The Bible that you and I have, our children will have, and our grandchildren, the Bible beginning with Genesis and ending with Revelation. A man may cut up his own Bible if he chooses but he cannot cut up mine. We take it as the revelation of God progressively given through history by particular men who were moved by the Holy Spirit and who spake as they were moved.

We stand also for the Protestant faith. We are not, however, to think that a Protestant is a man who is protesting *against* something, he is also a man who is protesting *for* something. The earliest Protestants were those who protested for the faith they held; their protest was their witness, and an assertion of liberty. Dr. Johnson defines it as "a solemn declaration of Resolution, fact or opinion." This the Alliance is forward in giving.

If I may mention a fifth thing, the Alliance has spoken with no uncertain voice about Sunday, and what that day ought to mean in the life of our nation. We need more and more to protest that Sunday is a necessity for our people, the day of rest for everybody. If we claim rest for ourselves we must allow it to others. It is often said that you can be a Christian without going to church and we cannot deny that, else we would have to deny the Christianity of lonely settlers in far-off lands. But if you have an opportunity of meeting together with others to worship God you are not doing your duty, you are living far below your privilege, if you do not embrace it.

How are we to support the Alliance? I suggest that every one of us makes up our mind that we will get another member for this Alliance ere this year is out; that we turn recruiters. All Evangelical people are open to membership, as you can see if you consult the Basis of the Organisation.

Then both the General Secretary and the Chairman have asked us for Subscriptions, because money is a symbol of service that you have rendered. It is a symbol and of service that you can demand. So that money becomes a sacred thing. And we must remember that money is not worth nearly as much as it was before the War. If you have been subscribers all these years, think that perhaps you may increase your subscription.

I cannot sit down without saying how much the Alliance owes to its General Secretary, Mr. Gooch. He has been with us 26 years, and is to be honoured, first of all, because he is his father's son. For a quarter of a century he has devoted himself to this work; Bishop Knox, called him the Prince of Organisers, but he is not only an organiser, he has spiritual vision, and to him we owe a great deal of the work that has been attempted, and a very great deal of the success that has been achieved. I have the greatest pleasure in seconding this resolution.

The resolution was carried unanimously.

The closing address was given by

MRS. HOWARD HOOKER

I think I was given the privilege of coming here this afternoon, Mrs Hooker remarked, because I come representing some of the younger generation; not that I claim to belong to the younger generation, but I come as one in touch with many young people. I want to say how thankful I am that such work as the World's Evangelical Alliance is doing has such a wonderful history behind it. Eighty-four years ago there was a wonderful spiritual movement in our land which inspired men to start this Alliance, and we are grateful that the flag has been flying all these years.

But we think of our responsibility to the younger generation growing up amongst us, who, as the Lord tarries, are going to be responsible to *keep* the flag flying, until He comes! I want to deal with two urgent and particular needs of some of those young people. First, concerning *the world*, and secondly, concerning *the Evangel*. I feel we ought to be full of thankfulness for the wonderful records of past years of work by this Alliance, and especially the work of the year just ended. I do not want you to think I am pessimistic if I say—and I am quite sure many of you realise it—that there is a tremendous need to be met in the world to-day. If our young people are going to be *able* to carry on we must show them the *secret* of real unity in the Church of Christ universal.

Our young people to-day are just as wonderful stuff as those of bygone days. There is much work being done amongst them, and yet to-day there is a great lack of suitable candidates offering for Missionary service at home or overseas. We must face this. We must ask

that God shall teach us how by His grace to pass on His message, and how to let our own service for Him be effective by His power, so that we may manifest to them what the Lord Jesus taught his disciples—"That they might be one, that the *world* might know." That is the thought behind the World's Evangelical Alliance—that the Children of God *everywhere may be one*. Why? "*That the world may know.*" The world is never going to be won by the love of the Lord Jesus unless they see that love in us. Is the world being really convicted of its need of Christ because they see union amongst the Lord's people all over the world? or is this the cause of failure?

It is very wonderful what the grace of the Lord Jesus can do in the young. It is wonderful what it may mean when one has really got enough of a vision of the Lord Jesus, and of the need of the world to realise the power of the Evangel for which we stand in this Alliance. The Evangel of Christ is making a tremendous appeal to our young educated people to-day, and yet there are some who are not hearing it, and some who are not responding to it. After Dr. Mott's recent return to England he said that the right type of missionary is not offering at present, and that very often there are those offering who are not fitted for the work that is needed of them. Educated disciplined workers are wanted. If this is a real problem to-day in every part of the world, what a call it is for work like this, that the need of the young people may be recognised, for there is a life of privilege and power to which they must be introduced.

Some of you saw that wonderful map in a supplement of *The Times*, entitled "Communications of the Empire." There were radio stations all over the world marked, there were air stations marked, and submarine cables by which people could communicate or travel from one part of the Empire to another just as Miss Amy Johnson has done. These communications of the Empire are a challenge to us for Christ; and I do ask that as we are praying for this work as members of the World's Evangelical Alliance, we shall pray that God will touch the hearts of His own people, and that there shall be such a mighty spiritual revival in the land everywhere as shall result in a great going forth in the name of our Lord Jesus.

The message of the Evangelical Alliance touches a tremendous and real difficulty. We cannot talk in detail to-day about the problem of lack of unity in much of our Christian work at home and abroad. People cannot get on with one another, and very often not even with themselves. This is one of the biggest problems everywhere. We know that Christ can give unity; we know that unity is possible, but only through Himself and by His Spirit. "I in them," as we have already heard, is the secret of real unity. We think of the needs of the world without Christ, even our own dear land heru at home is fast becoming heathen unless something happens to bring a revival. In spite of the success of much at God's work, it is so little in comparison with the greatness of the need.

These are things which our young people face to-day. Do we realise how difficult it is for them? Young people sometimes offer for the Lord's work, and they go out into stations and do not find the unity that they have a right to expect. Yet these are the people who have to carry the flag forward.

Will you forgive me if I suggest what has been helpful in my own study—one or two ways in which the "unity of the Spirit" may be experienced from an individual point of view? In Ephesians IV., 3 we read "Endeavouring to keep the unity of the Spirit in the bond of peace," and the verse before tells how that unity can be maintained. I have in the margin of my Bible a note written when Pastor Fuller Gooch was speaking. He said: "Always remember that we are told to *keep* the unity of the Spirit. We can never *make* the unity of the Spirit." Further on in this passage it speaks about "one body and one Spirit. . . . one hope of your calling; One Lord, one faith, one baptism, One God and Father of all." What a wonderful declaration of *unity*. But it does say we are to *keep* the unity. The words are so strong. In the Greek "Endeavouring" is a word which means "*doing our utmost.*" The word "keep" is a word which speaks about "*watching and taking great care*" of the unity of the Spirit. And the previous verse tells us how it is to be done. "With all lowliness and meekness, with long-suffering forbearing one another in love." That is the way it is going to be done—"Endeavouring to keep the unity of the Spirit in the bond of peace." These words have a far bigger message in them as they come straight from God's Word than anything I can say about them. But let us remember that *love* and *lowliness* are two great characteristics of the unity of the Spirit. They are so foreign to us by nature. If God's spirit is going to be mighty in us we must—as Pastor Stockmeyer used to say—"*learn to recognise and reverence the Holy Spirit within us.*" Dr. Andrew Murray said there needed to be a second sentence added to that—"*learn to recognise and reverence the Holy Spirit in your brother.*"

You will find that the word translated "meekness" is a word which means "Endure all things with an even temper." It means that even in little details we must be those who endure all things with an even temper. It goes on to tell us that God gives us grace to recognise His Spirit within, and that consciousness of Himself is going to make this meekness possible.

"Long suffering." Dr. Bullinger says "long suffer" means "taking a long time before you are angry!" There may be times when it is right to be angry, but we are not to be angry in a hurry.

The last word is "Forbearing one another in love." "Forbearing" is a word which means "*holding oneself upright,*" "*to bear up,*" "*holding*

out," "*enduring*." These are difficult days for everybody in the world. The glorious thing is that the bigger the difficulties the more they ought to make us dependent on our God, Who is almighty to meet all difficulties. It is very often that difficulties teach us to endure. God may call us to face difficult times in life with a view to our achieving something for Him, but He is going to teach us how to endure.

To recognise and reverence the Holy Spirit working in others is going to mean a glorious unity in all our service. It will make us discover that we are often wrong ourselves, and we shall be willing to admit it. A little girl of seven years old prayed one night: "Please, dear God, do make Rome the capital of Denmark." Her mother could not understand it, and said afterwards, "Darling, why did you pray that?" "Because I put it in my examination!" replied the child. She could not bear to find herself having given a wrong answer, and being willing to justify herself thought she would pray about it. The thing she wanted was that *she* might turn out to be right. That is just what we are tempted to do—even to pray to put ourselves in the right. The Spirit of true unity is going to make us always ready to see that we may be wrong and others may be right, and in true humility to admit where we fail. Love and Lowliness will save us from the dangerous energy of the flesh and keep us living in the unity of the Spirit.

Rev. J. Chalmers Lyon closed the meeting with prayer and the Benediction.

During the interval a Conversazione took place in the Duke's Room, when brief speeches concerning the importance of still further developing the Alliance were made by several friends including Rev. B. W. Isaac (Church Pastoral Aid Society), Rev. J. Chalmers Lyon (Hon. Secretary), Rev. W. R. W. Denham, Vicar of Christ Church, Chorley Wood, and Dr. J. W. Ewing.

EVENING MEETING

The large Hall was filled for the evening gathering under the presidency of Mr. LINDSAY GLEGG. Half an hour before it commenced Mr. ROY HENDERSON contributed a programme of sacred music which gave the greatest pleasure to those who listened to it. Under thirty years of age, Mr. Henderson has rapidly risen to popularity, and is at the beginning of what promises to be a great musical career. His rendering of "Were you there when they crucified my Lord?" and "Steal away to Jesus" during the subsequent meeting was very beautiful, and by special request he sang Blake's "Jerusalem" before the gathering dispersed.

Rev. J. W. EWING, M.A., D.D., opened the evening meeting with Scripture and Prayer. Immediately after Mr. LINDSAY GLEGG rose and said:

I am sure we all feel it a great privilege to gather together to-night at the 84th annual meeting of the World's Evangelical Alliance. This Alliance must have a very warm place in all our hearts' affections; and thus to gather to think of God's goodness in the past and to look forward into the future to what God may yet do through this Alliance, is an encouragement and a joy and a privilege to us all. I like the name *The World's Evangelical Alliance*. I think we need to have big enough hearts and wide enough visions in these days to take in the whole world. We remember that the Lord Jesus Christ looked out on the multitudes, and we read, again and again, that He had compassion on them. Oh! that we might have the eyes of Christ to look out upon the world in all its needs. And yet the Lord Jesus always had eyes for the individual too. You remember that at the pool of Bethesda, with its five porches, there were multitudes gathered, a great number of impotent folk, lame and halt and withered; and the Saviour came in by Himself I take it; for in the early part of His Galilean ministry the disciples who were called had gone back to their vocations and their homes. That accounts for the second call of our Lord to them, when He would call them out to follow Him, as it were, in the whole-time service. Our Lord, coming in alone, saw that great company of people with their eyes upon the pool, waiting for the moving of the water, everybody gazing at the pool to see when the water would move. Ah, but *He* looked round the company to see the most needy soul, the most miserable, wretched person there, and His eyes lighted upon a man with an infirmity for 38 years. Might we have the eyes and the heart of Christ to look out over the world with its wrongs and its needs, and to have compassion on all men who are under the bondage of sin!

What an Alliance this is! The Lord bless it and prosper it, is surely the prayer of all our hearts. The World's *Evangelical*. That is a good word, is not it? We are Evangelicals, we proclaim the Evangel, the good news of the Gospel. We stand for Evangelical truth. As the Apostle Paul said, "Be ye stedfast, unmovable, always abounding in the work of the Lord." "Be ye stedfast." It is a picture of a great tree standing there against all storms, standing there erect throughout the years stedfast. Yet, as the winds blow as the storms come, and the branches sway and give before the wind, there is a give and take. And with us Evangelicals, who are bound together in love, there is a give and take among us. We are not all possessed of all wisdom. There is a happy

brotherly love among us; on many minor things we give and take and show a spirit of love. "Be ye unmovable." That is a picture of a rock. There are some things concerning which there is no give and take, there are some great foundation things for which we stand—the Deity of our Lord Jesus Christ, His Atoning death, His blessed Word, the great Protestant Faith, the sacredness of the Lord's day. Concerning some things we stand together as we ought to, because we are immovable. "Always abounding in the work of the Lord." We are Evangelicals, we are in the same line of business, we are all working for the same end and we are going to produce, God willing, a great balance sheet. An investment in the World's Evangelical Alliance brings out a great dividend. Someone once came to Spurgeon and said, "There's a rival over the way; they are opening a Unitarian church." "A rival? What are you in business?" "I'm a baker." "If a butcher comes next door to you, do you say a rival has come round?" "No; he's in a different line of business." "So is our Unitarian friend." There are some who are in a different line of business from ourselves, but we who love the Lord, and love His word, are bound together in holy alliance. We are Evangelicals, and we are proud of it. Every revival of true religion that has ever been has been based on Evangelical truth; every great movement of the Spirit of God has come upon Evangelical people. We believe the hope of the world is in an Evangelical ministry. We must evangelise, or fossilise. We must go out with these great truths and declare them fearlessly, to the glory of God.

The World's Evangelical *Alliance*. We are bound together. It is the most natural thing in the world that we should ally ourselves and give a united testimony. I believe it is because the World's Evangelical Alliance binds together all God's people who love His truth that the blessing of God has been with it for so many years. Many societies or alliances believe they have a purpose, and when that purpose is completed they pass out. But this alliance surely will never pass out. Surely this united testimony of God's own people is needed, and needed to-day more than ever—our demonstration to the world that we are one, that we are bound together by a great relationship, our relationship with the Lord Jesus Christ bringing us into a holy relationship with one another. In a paper the other day I saw a cartoon with an element of humour in it. There was a poor beggar standing at a street corner and looking miserable and dejected, and weeping. A policeman came up and said to the beggar, "Move on there. Anyway, what's the matter, what are you weeping for?" The poor tramp looked up and said, "Andrew Carnegie, the millionaire, is dead." "Well, what of it? was he a relation of yours?" "No," said the tramp, "that's why I'm weeping." If he had only been related to Carnegie, that would have meant wealth, would not it? And oh, the Christian's wealth! because he is a son of God, linked up to all the resources of Heaven, related by faith to the Lord Jesus Christ. How real is our relationship, what multimillionaires we really are, if we will only step in and possess our possessions. We are rich also in that we are related to one another in Christ—"All one in Christ Jesus," quite apart from our denominations. I hope you won't ask what are the denominations of the various friends on the platform because, I tell you, I don't know how to place them, and I don't mind a bit. I know they love the Lord Jesus Christ, and we are brothers and sisters together in Him, and we shall be brothers and sisters in the Lord throughout all eternity. The World's Evangelical *Alliance*. I hope we are all allies together, fighting the forces of darkness and evil and superstition and unbelief.

I would like if I may to commend the work of this Society to you, the work of this great Alliance. I feel that naturally and spontaneously we all ought to be in this fellowship. I think it is 25 years ago since I first became a member of the Alliance, and during the whole of that time I have followed with joy and thanksgiving the work for God that it has done throughout those years, and the blessing of God that without doubt has rested on its labours. This work, of course, needs our help, our aid, our financial assistance, our sympathy, our love. I feel that it ought to broaden in its activities and reach out further, as suggested in the word "World's," and yet keep to what some would call the narrow basis implied in the word "Evangelical." I feel very happy that that is in the mind and heart of those who shoulder the burden of its work.

Then let us pray for this work, let us gather in new members, let us by all means give as the Lord has prospered us, that the work may extend. I feel it is just the work at this hour that God's special hand and blessing may rest upon. It has a testimony that needs to be given. These are difficult days; they are days of Ritualism and Rationalism, they are days when there are all sorts of 'isms abroad, and there is urgent need for a strong Evangelical testimony, witnessed to by a great company of people in such a holy Alliance as this, people linked together and bound together in Christ. It has a testimony that the world must take heed of. Therefore it is a great joy to stand on this platform this evening and have fellowship with you, a fellowship that, I trust, will grow and deepen as the years go by.

The address which followed by Mr. C. Leonard Woolley appears on other pages. Those by Dr. Cheng Ching Yi and Rev. J. J. Armitage are held over until our next issue. After a day throughout which there was the felt presence of the Holy Spirit, closing prayer and the Benediction were offered by Rev. the Hon. W. Talbot Rice, M.A. (Hon. Secretary).

Recent Discoveries at Ur of the Chaldees in the light of Old Testament History*

By C. LEONARD WOOLLEY

THE expedition to Ur of the Chaldees is a purely scientific expedition, and is out to work on scientific lines; not to bolster up any preconceived theory, not to prove any view, but simply and honestly to discover what may lie in the ground, to follow out the evidence that these discoveries yield, and arrive so far as possible at independent but correct conclusions. If here and there our discoveries do come in touch with the Old Testament, and confirm, corroborate, or illustrate the truth of certain passages in the Old Testament, that is not because we were looking for any truth of the sort. It is simply because the evidence was there in the ground waiting for us to find it.

I think that to most people the most striking thing in our work there, in its relation to the Old Testament, has been the discovery of material evidence for the truth of the flood story. We have, I think, definitely proved that there was a great flood in Mesopotamia, which is the flood referred to in the old Sumerian stories of the Deluge, and the Flood referred to in the Biblical account which so closely resembles the Sumerian. The underlying fact of the inundation we have most unquestionably proved. Of course the part of the story about Noah, and so on, remains exactly where it was, except that we have a better foundation on which to base it. What we have proved is simply material fact. Our work cannot touch the question of Old Testament or New Testament inspiration. The inspiration of the Bible does not, fortunately, depend upon archæology. We can only take the Old Testament as a historical record, and see whether or not our work does hit upon it, come in contact with it, and agree with it.

What we actually found new at Ur was this: We had discovered in 1928-9 an ancient cemetery which went back in time to between 3,000 and 3,500 years before Christ. That is a very respectable antiquity. Underneath it, digging deeper down, we found evidence of what I supposed to be the Flood, namely, a great bed of water-laid soil absolutely clean, running underneath the graves, and having below it another stratum composed of human remains, household utensils and building rubbish. That discovery was made in quite a small space.

Last winter I determined not to be content with partial evidence, and I excavated a very large space, 25 yards by 16 yards. We went digging down and down through the remains of ancient houses built one upon the other, the latest of which dated at least as early as 3,200 B.C. Underneath the remains of that date we found several more lots of buildings, some with walls 14 feet thick, which were not built to be destroyed in a day. We went down still deeper and came across another heavy stratum of rubbish heaps, 12 to 15 feet thick, which must have taken many ages to accumulate. Then of a sudden we came once more upon this absolutely clean, uniformly water-laid sand, a deposit about 11 feet in thickness. We dug through that and we found again the remains of houses lying underneath that sand, houses which had been overwhelmed by the greatest deluge that the Mesopotamian Valley had ever known. That was the last thing we did find, except that below those antediluvian homes we found, first of all, black soil, collected mud, which had gradually, through marshes, risen to the surface until the waters had gathered together, and dry land appeared, inviting man to settle upon it. We went through that black organic soil and found the bottom of the marsh, stiff clay, pierced by the roots of reeds. There was nothing more to be discovered. We had the history of Mesopotamia from its beginning, and we could say that man had been living there for quite a long while, because this rubbish represented many years of human habitation; that there had come a tremendous Flood,

* Address given at the 8th Annual Meetings, World's Evangelical Alliance, June 2nd, 1930.

unparalleled in all the later thousands of years of Mesopotamian history, which had overwhelmed those people and destroyed their houses, but had not altogether wiped out the population, because immediately above that Flood level we found the remains of men who carried on traditions showing that they must have been survivors of antediluvian days.

The Sumerian legends say that this Flood came. The date they give we cannot accept; it runs to absurd figures. They say this great Flood came and that people and certain cities did survive it. They tell the whole story of their Utu-Napishtim who corresponds to the Biblical Noah, but they do not make him the only man to carry on the great traditions and progress of culture. Their chronology agrees, as far as can be seen, with the actual date at which our Flood came and deposited those lots of debris. There have been found at Kish similar records of merely local inundations; but we have here a record of the greatest in all history, and it must be that to which the Sumerian records refer; and there is no doubt that the Flood referred to in the Old Testament is the same as the Flood referred to by the ancient Sumerians. So we have got some stratum of fact for one of the ~~earliest of~~ the Old Testament stories.

Passing on in time we come to the city of Ur in about 2,300 B.C., a comparatively recent date, and we find there still surviving in a marvellous way, though a ruin, the greatest building of the city of Ur—a great tower built of brick, with bitumen for mortar. This is a duplicate of a similar tower built in the city of Babylon—the tower of Babel known to us from the Old Testament. Like the Babylon tower ours corresponds wonderfully well to the Old Testament account of it. We read that the people came from the east to the plain of Shinar and dwelt there, and they built a tower; "and they had brick for stone, and slime had they for mortar." Our people, those Sumerians, undoubtedly came from the east into the plain of Shinar or Babylon, and they built this tower with bricks instead of stone, and slime instead of mortar. Every word of the Old Testament account agrees with our tower which we know to be a counterpart of the tower of Babel, or Babylon, itself. The ruins of the tower are most amazing. Imagine a mass of brickwork 70 yards long, and standing 70 feet high. Look at it with its great staircases starting from the ground and meeting high up against its side; with its stages falling back one above the other. Imagine it as in those great days, when its terraces were planted with trees. On the top of it there stood a little temple, and priests went up and down those three staircases in solemn procession with idols of Hannar their god at their head—a phrase which inevitably recalls to our mind that story when Jacob, the grandson of Abraham who came from Ur, rested his uneasy head at Bethel, and dreamed that he saw a ladder set up to heaven and the angels of God going up and down. The words for *ladder* and *staircase* are the same. The name of our great tower was "The hill of heaven," or "God's mountain." I think that Jacob must have heard from his grandfather some account of that great tower which was then—as it is now—the most prominent feature of their old ancestral home. His vision took the form of something he had heard of, but which his human eyes had never seen—that great tower of the city of Ur whose ruins dominate the desert at the present time.

Of course, the Old Testament only mentions Ur in one connection, in connection with Abraham— that he came from that city where he had spent his youth. We have not found the name of Abraham, or any record of him, in the course of our excavations. That may be disappointing. But why should we find a record of one man, a single inhabitant of a very great city which lasted for thousands of years? The city of Ur has been destroyed time and time again, so that its monuments have perished and its records been lost. Hence we can hardly expect to get Abraham's name conveniently written on any tablet, though, as we have only excavated 150th part of that city, I should not be surprised if we did. I am perfectly convinced, on the strength of what we are told in the Old Testament, that Abraham did live in Ur, and it is quite possible that his name may yet turn up there. Other names have turned up. Yet by our excavations we have thrown a lot of most unexpected light upon Abraham, assuming as I do that his youth was spent in this city of Ur. I remember assuming that he was simply an ancient

counterpart of a modern Bedouin, wandering about in the desert with his tent and representing a very primitive stage of human life. Well, he did adopt a nomadic existence later in his career, but he did not start that way.

Abraham was a citizen of no mean city. Ur was the chief town of an empire which stretched from Persia to the shores of the Mediterranean Sea. Its buildings were magnificent, its wealth great, and its citizens, such men as Abraham, lived not in humble tents but in very good brick houses of an absolutely modern model, exactly in such houses as are built to-day by well-to-do natives of Basra or Bagdad; houses of thirteen or fourteen rooms, probably more in many cases, with proper accommodation for guests, reception rooms on the ground floor, bedrooms upstairs, and with even a better system of drainage than you find in modern houses to-day. If that was Abraham's material standing in his youth he was not in any way a savage, and we can be quite certain that he, like other citizens of Ur, had not only that material standing, but an intellectual standing of a very high level. In one of those houses, any one of which might have been Abraham's, we have found tablets which show not only that business was carried on, as we know it was, in an extremely modern way; not only that the laws conformed to a highly evolved code which we know; but we found that the people of those ordinary houses were studying just as scholars from universities study; they were people who could extract the square and cube roots of numbers; they had spelling books, they were interested in archæology, and went round making copies of historical inscriptions in the buildings of their city.

Does that really help us with Abraham? I will give you one illustration to show that it does—an illustration from the archæology of Mesopotamia. If Abraham was a citizen of this great city with an intellectual background of high tradition, he was born and bred under the laws of that land, and when he went out into the wilderness we must be certain that these laws went with him, and that he did not forget what he had learned in his youth. There is a curious story in the Old Testament about Abraham which has puzzled and perhaps shocked a good many people — the story of Hagar and Ishmael and Sarah. We read that because Sarah was barren she gave Hagar her slave woman, to be Abraham's concubine, and she bore him a child; and that simply because Hagar and Sarah did not get on well together Abraham turned Hagar and her son out into the wilderness. I think that must be a stumbling-block to many of us in thinking of the character of the patriarch. Let us look at him not as an independent figure of Biblical history, but as an ex-citizen of Ur of the Chaldees, who had been brought up there under the local code of law. That code declared that if a wife was barren she could give a slave to her husband as a concubine, and if that slave bore a man-child she became a free woman, and her issue was the lawful issue of her master. But if, after that, she gives herself out to insult her mistress and sneer at her barrenness, she resorts to the condition of a slave, and it is then for the mistress to decide what her end shall be. The mistress has absolute control over her and the boy. In other words Abraham could not help himself. Sarah was responsible for the misdeeds of Hagar; and Abraham brought up as he was with traditions of city life fixed in his mind, could not go against everything he believed to be right, and he had to turn Hagar and Ishmael out into the wilderness. We can only explain that behaviour if we realise that he was an educated town dweller at heart. We can look back on the ruins of that great city and see how it had a material and moral standing such as our forefathers never imagined, and all this helps us to explain a good many other points in Abraham's history.

The next familiar name to you that crops up constantly in our work is the name of Nebuchadnezzar, who was the most active builder at Ur in the last days of the city. I am going to tell you a story of something about him. It is nothing new, but I think it is worth telling especially to such an audience as this, because it has a curious bearing upon the Old Testament. I tell it not because we want to prove the Old Testament to be true; but when the Old Testament proves certain of our theories to be true, it is satisfactory. We were digging out a temple, a temple which was built 3,000 years before Christ. It had constantly fallen into disrepair, and had been repaired by one king after another throughout the

ages; and all those kings, one after the other, had been most faithful to keep exactly to the lines of their predecessors. The building, as it was repaired in 1,000 B.C., was exactly a replica of the building put up in 3,000 B.C. It was dedicated to the moon god and his wife. It had two little sanctuaries, two antechambers and an entrance hall. This double sanctuary was a secret place for the priests, and was hidden away by store rooms and other apartments, and you could only get to it by a kind of winding passage, and when you got there, there was only room in the sanctuary for two or three people. There was a secret ritual carried out there by the priests, and that lasted for 2,000 years. Then came along Nebuchadnezzar and piously restored the building. He rebuilt the sanctuary exactly as it was, except that in the entrance hall he made a niche in part of the wall and put a pedestal in front of it, on which he put a statue of one of the gods. Outside the sanctuary proper he made a clean sweep of everything. The priests' chambers and the winding passage disappeared, over the ruins of which he put good brick pavements on two levels—an upper courtyard near the sanctuary door, and a lower one beyond that. On the upper courtyard he put an altar of sacrifice flanked by new wings. It was perfectly clear that there was a tremendous change here in the ritual. It seemed to me that what had happened was this. Nebuchadnezzar had done away with the secret ritual and re-organised the temple, so that a large public gathering could take place in the courtyard. The sacrifice could be carried out in the upper level by the priests in full view of the congregation. The congregation would see inside the door of the sanctuary the statue of the god which Nebuchadnezzar had set up. That is a clue to the whole of the Biblical story of the Three Young Men, with the truth of which I am not concerned. There must have been a good historical background to that story, because nobody would tell a story which nobody could believe. It states that king Nebuchadnezzar made an image which he ordered everybody to fall down and worship, and there were certain Jews who got into trouble by refusing to worship the image. Jews had been living in Babylon for a long time and had apparently not been affected by religious demands.

What then was the new feature which raised the objection of the courtiers to the three young men? It was this: the king's word that *everybody* was to fall down and worship. The old custom had been that the priests carried through the ritual. The change that Nebuchadnezzar made was the substitution of congregational worship for the private ritual by the priests in the sanctuary. That was exactly what we got in the ruins. There was no other explanation than that change in the ritual service. At the same time until that ruin was found at Ur no satisfactory explanation could be given of the Biblical story, for I do not think that anybody had remarked at all on the fact that the Old Testament story did imply a change of ritual that formed a historical background to what most people would deem as purely legendary. But that is one of the things where the Old Testament helps the archæologist.

There is one other Bible character that I would like to mention last of all, and that is Belshazzar, who only appears once in the Old Testament. I am afraid that the account of him given there by the writer is rather a libel. Belshazzar was really a very capable officer. He was heir to the throne, and put up a good fight against the Persians. At Ur we have discovered a building which had a long and chequered history, and ended up as a nunnery. The old little sanctuary became a nunnery chapel, the nunnery chapel of Nabonidus, the last of the kings of Babylon. He built around that chapel a big suite of cloisters and chambers and dwelling houses, and so on, for a religious Sisterhood, the head of which was his own daughter, Belshazzar's sister. It is very interesting to come across a person like her, and to find that she was the sister of somebody who is mentioned in the Old Testament. So we are back once more on familiar ground. I would like to say that that lady who became Mother Superior of the Sisterhood at Ur was an ornament of her time. We found in one of the larger rooms facing into the courtyard of this nunnery a number of clay tablets which were of a scholastic character, including spelling-books, charts, dictionaries and other things of an educational value. So that this lady kept a nunnery school on the premises.

As if that was not enough, we made a still more surprising discovery in the next room. There we were puzzled to find lying on a perfectly good, unbroken brick pavement a collection of objects with all sorts of different dates, some going back as early as 2,200 B.C. and others to 1,400 B.C. It looked like a museum. We were puzzled until we discovered a clay object shaped like a drum which was nothing other than a museum label. It had three columns of inscriptions in the Sumerian language, and one in Babylonian; this last explained that the Sumerian texts were copies of inscriptions upon ancient bricks found in archæological excavations that had been carried out on the temple sites—the copies were put up there for the admiration of visitors.

Ur, from beginning to end, was an extraordinarily up-to-date go-ahead city. The excavation of it, as I say, is conducted in a purely scientific spirit, without any wish to bolster up any Biblical views, essential or non-essential. But, as I have illustrated in a few words, we do sometimes touch Old Testament narratives; and I can say that wherever we have done so, the Old Testament narrative—taking it in a purely historical sense and as of purely historical value—has invariably proved to be in agreement with our discoveries, and never once at variance with them.

I warned you at the outset that our work has nothing to do with Old Testament inspiration as such. It would be a very dangerous thing to faith to suppose that it had, because it would be putting faith on a wrong basis. But for those who wish to regard the Old Testament in the sense in which our forefathers regarded it—as a history of the Jewish faith and of the Jewish nation, quite apart from its inspirational character—to those who value the Old Testament thus, it must be a comfort and encouragement to know that the archæological work done both at Ur and in other places in Mesopotamia and Palestine does confirm the historical side of the Old Testament in, I think, a most surprising way. And when at Megiddo, for instance, on my journey out, there were spread before me the ruins, still quite clear and unmistakable, of the stables in which Solomon housed his horses in that town, which the Old Testament describes as one of the chariot cities of Solomon, then I felt that it is not only at Ur of the Chaldees that the value of the Old Testament is seen confirmed by archæology.

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Malta THE little island of Malta, and its smaller neighbour Gozo stand by themselves in the Mediterranean. They have a population of a quarter of a million, speak a language peculiar to themselves, and are traditionally Roman Catholic in religion. The origin of their inhabitants is wrapped in obscurity and their history has been a matter of speculation among historians. The islands are not rich in wealth-producing sources—the inhabitants consequently are very poor and the strategic importance of the island has made it a natural naval base. Roman Catholicism claims to have the attachment of all the Maltese, and the Archbishop, Bishop of Malta and the Bishop of Gozo have surrounded them an atmosphere which makes them the superior power in the islands. They are exempt from the ordinary law—they occupy the position of Ambassadors or Kings, and in this respect they have a constitutional importance as well as a religious *aura* which gives to all their deeds and saying special importance.

Religious Liberty The Roman Church has always fought against religious liberty. In Malta, again and again, it has shown the most bitter hostility to any and everything which interfered or seemed to interfere with its claims to rule the consciences of the Maltese. It has had to suffer the presence of Protestant Chaplains to the forces of the Crown in Malta, but they were and are "foreigners," and everything that the dominant Church can do is done to prevent the "contamination" of its people by foreign heresy. The law of the Council of Trent is considered by the Roman Church to be the law of Malta. As is well known marriage is considered a sacrament by the Roman Church which demands that everything in connection with marriage must be in accordance with its regulations—otherwise there is no marriage in the sight of God and man. *Ne Temere* rules, and if a Maltese Roman Catholic wishes to marry a Protestant, the marriage can only take place on *Ne Temere* conditions. This shows the position Rome has attained in the island.

Excommunication We in England are accustomed to look upon Papal excommunications as excommunications are interpreted in the well-known ballad "The Jackdaw of Rheims." But there was a time in England when excommunication was even more terrible than death in the minds of hundreds of thousands of Englishmen. And in a Roman Catholic community which is not in the forefront of enlightenment Excommunication still is an awful sentence—entailing being cut off from the Church on earth and being shut out of Heaven. It is the last and most effective weapon of Rome in dealing with its recalcitrant members. And Rome still wields that weapon as a *dernier ressort* when she determines to have her own way.

The Malta Deadlock A General Election was about to take place. The Roman Church considers that the Prime Minister, although a practising Roman Catholic, is an unpleasant personage in the mind of the Vatican. It wishes to have him eliminated from his post—although he holds it constitutionally in a British Colony. He cannot continue in office unless he is at the head of a Parliamentary majority. Therefore he must be kept out of office and the best and easiest way is to sway the voters so that they cannot vote for him and his adherents. Therefore the threat of excommunication is launched against those who vote for him and his friends. This is the most natural thing in the world in the mind of the Archbishop—Bishop and his brother Bishop. The Vatican is surprised that so much is made

of it and refuses to ask the subordinate ecclesiastics to withdraw their Ukase. And in consequence the Imperial Government suspends the Constitution until an Election can take place without disturbance or ecclesiastical dictation.

Canossa Bismarck said that he would never go to Canossa, *i.e.*, he would never bow to the will of the Pope in a matter which the German Government had determined. The laws he defended were withdrawn and Rome triumphed. It is now said freely that the British Government must go to Canossa and acknowledge the rectitude of the Vatican interference in the affairs of a British Colony. But whatever may be said of the Falk Laws in Germany, no one can argue that the British Government is not acting in accordance with its past history, in its rejection of any attack made by a foreign power on the liberty of its subjects. As long as Rome continues to hold her present views—so long must England refuse to yield to the dictation of the Vatican, for with her freedom of election is the very breath of her constitutional life. Our laws protect British citizens at home against ecclesiastical coercion—the least we can do is to give our fellow citizens in Malta the same freedom.

Rome in Spain Under the Dictatorship, Rome was fast binding on the Spanish people the chains that fettered liberty. The little Evangelical Community was hampered in every possible way by the administration of the Law. One by one the liberties they had were taken from them. Civil marriage is part of the law of Spain but it was made almost impossible for Evangelicals to marry. Rome claimed authority over all baptized persons. The Dictatorship ended, and at a Conference in Seville, convened under the auspices of the World's Evangelical Alliance, a telegram was sent to General Berenguer thanking him for the relaxation of the oppression under which they lived and praying that steps may be taken to ensure for all Spaniards religious liberty. We know that the Roman Church in Spain will fight to the end against granting religious liberty, but there are many signs that Spanish public opinion is ranging itself on the side of those who maintain that all Spaniards should enjoy full liberty of conscience and should not be penalised through inability to follow the Roman Catholicism of the State.

Portugal In Portugal religious liberty exists, but the recent Portuguese Government, under pressure from the Religious Orders, issued a number of Decrees that seriously interfered with the work of Missionaries in Portuguese territory. The usual cry was raised that Missions bred disloyalty, and Missionaries were the advanced guard of those who wished to rob Portugal of her Colonies. Protests were useless—the Lisbon Government had made up its mind and would stand by it. Under a new Government the whole situation has been reviewed and we are thankful to know that all the vexatious decrees have been withdrawn and that the missions will be able to carry on their work with freedom and without the stigma of being disloyal to the Portuguese Government.

Augsburg 1930 The great demonstration of Christian brotherhood called forth by the Augsburg celebrations cannot but leave a mark upon the mind and heart of Germany. We believe that the influence will be even more widely felt. The Confession of Augsburg (which was so well described by Bishop Ward) was a document of reconciliation. Melanchthon strove to make it as eirenic as possible, but the dividing line between Roman Ecclesiastical developments and Gospel freedom could not be obliterated. Had Rome been less intransigent the Emperor Charles might have been able to do something to create an atmosphere of understanding. Rome would not yield one jot of her unscriptural claims. As visitors to this historic town, the Roman Catholic Mayor received his guests from many Protestant Churches. The proceedings of the celebration made it clear that there is life in German Protestantism which is determined to carry forward the work God has entrusted to it.

Augsburg and Unity It is difficult to gauge the value of International Conferences. There is undoubtedly running through the world a strong tide in favour of Christian Union among those who hold the same attitude to revealed Truth. Augsburg celebrated two things—the break-

down of any possibility of union with Rome and the definite setting forth of a theological statement which gave the general orientation to Protestant Confessions of Faith. One of the noteworthy facts about the celebration was the determination of the participants to maintain the Protestantism of the Confession. This was helpful and what we expected. But we missed, in the majority of the speeches, any definite policy or even approach to Reunion. There is much needless fear on this subject. Hard words on Pan-Protestantism are remembered and men do not like to give occasion for their repetition. But from all the facts before us we see little hope of any real advance unless those who hold Evangelical Truth and are in spiritual communion one with another are ready to speak out boldly what lies nearest their hearts.

The Church of To-morrow At the Synod of the Protestant Church at Stuttgart the President, Herr D. Wurm, said that the generation of to-day appreciates the Church as a boon of great value which it must defend at all costs against aggression. It sees also a very complex problem needing solution. The end to be pursued is the organisation of a Church that will not be clerical, but will possess the ideal of the Christian community. One of the speakers said that we have to face three dangers—the foundering of Christian faith and life in all social classes, the anti-religious propaganda, and the growing adoption of a materialistic view of life. All these unite in the effort to eliminate the influence of the Church in the life of the people. It is evident that German Christian thinkers are in the presence of a problem similar to that we have to face. Not long ago an English Churchman said: "It may be necessary to kill ecclesiasticism to revive Christianity.

Women Pastors On the Continent as well as in England there is a movement in support of women pastors. The subject will be brought before the Lambeth Conference. At a German Congress of women Ministers the claim was advanced that they should be allowed to administer The Lord's Supper. In their manifesto they say: "It is necessary to vivify the traditional pastoral ministry and to give it a new spirit which can be inspired by a women's ministry." The *Reformierte Kirchenzeitung* in commenting upon this declaration writes:—"It is possible that women taking their place in the professions previously reserved for men, may be able to give these professions a new spirit, but it remains to be proved whether this spirit is better than the old. We have sufficient masculine feminists. Our age needs virile characters who will not be afraid of rude combats."

Death of Harnack Probably the theologian who has most influenced theological thought in the past generation was Adolf Harnack, who combined many gifts that made him an outstanding figure. We never accepted his effort in "What is Christianity?" to proclaim a non-miraculous Christianity founded on personal attachment to our Lord as the greatest of prophets. We admired his burning zeal in this well-known book and have learned much from his historical studies and his work on Dogma. He was one of those rare men who are not afraid to confess that they were wrong and we believe that the course of New Testament criticism will, in spite of appearances to the contrary, vindicate his early date of St. Luke's writings. His book on the Spread (Ausbreitung) of Christianity during the first three centuries is a storehouse of facts and an indispensable guide to the mission and work of the early Church. Harnack as a man was beloved by those who knew him: and much of his work will remain of permanent value.

The late Arthur Grandjean. Swiss Protestantism has suffered a great loss by the death of M. A. Grandjean who was the head of the Romande Mission and an inspiring influence in his native land and the Mission Field. A Lausanne banker who knew him well, said: "It is seeing M. Grandjean at work in his office until late at night that I learned what work means," and he carried into everything he did a consecration of talent to the point of extreme self-forgetfulness. It was stated that his conscience was extremely sensitive. "He loved Africa with a profound love. In his moments of delirium before he died he spoke in Thonga." "His Christianity was

joyous and virile." Men of his stamp are the real soul of Missionary Activity and the Romande Mission has been a training ground of fine and spiritual workers for the advance of the Kingdom of God.

Italy The reports that have reached us prove that the Fascist Government continues its impartial attitude to the Protestant work in the Kingdom. The Evangelicals are no longer in an inferior position before the law—they are recognised as good Italian citizens with full rights of citizenship. Complaints made of them by Ecclesiastics have been investigated by Government officials who have reported fairly and have openly stated that their work bears more than favourable comparison in its philanthropy with the work done by the Roman Church. We are convinced that with the new spirit of administration in Italy our Evangelical brethren have an opportunity which they are taking of going forward with their mission for Christ.

Spain In Seville a very important Conference has been held under the auspices of the Evangelical Alliance. Workers from the different Churches in the Provinces met to consider what they can best do to ~~preach~~ the Gospel to their fellow countrymen. They reviewed the condition of the country as a whole and were grateful for the fairer administration of the law as it affects them under the Ministry of General Berenguer. They placed in the forefront of their resolutions the need for Evangelistic work, to reap the fruits of the Bible reading that has quietly taken place during the years of repression. The tone of the Conference was quietly optimistic, for looking back on the fidelity of the Evangelical Groups during an epoch of fear and terror, the Ministers and other workers saw in the faith and consecration of the Churches definite proof that God has been with them in their trials.

Cautious Boldness The Roman Church has organised itself in Spain to resist Religious Liberty. We know from experience that the work of Evangelicals is watched with eagerness to detect anything like a technical violation of the existing law. The Spanish Evangelicals desire to keep within the law and to give no excuse for any intervention of the Authorities. They refuse to be goaded into law breaking and by so doing they have won the respect of the general public. It is hard for Spaniards to be cautious when they are on fire with zeal for God, but the end they have in view enables them to work patiently and prayerfully, knowing that God is with them.

Russia It is impossible to verify statements as to what is taking place in Russia. Even in connection with the circulation of the Bible, the Bible Society Secretary, Dr. J. H. Ritson, tells us that the Soviets have excluded the Bible from circulation in Russian and adds: "Paragraphs find their way into the Press to the effect that other organisations get small quantities of books into Russia, but it is very difficult to verify them." Russia, since 1917, has been closed to the entrance of the Bible in the language of the people. "During 1928 and 1929 and up to the present time the door against Bible importation in any form appears to have been doubly barred, and permission to print the Scriptures within Russia cannot be obtained at present." Although this is the case Dr. Ritson is convinced that the seed of the Bible has been sown in good ground and it is certain that the fruit will appear in God's good time.

"Neither Science nor the Papacy shares the infallibility of the Word of God enshrining the Christ of God. At Oakington, in Maryland, in 1870, a minister named W. H. Boole, addressing a camp meeting, said :—'At this very hour they are proclaiming the dogma of papal infallibility at Rome; and I propose that we, here and now, proclaim Jesus as the only infallible Head of the Church, the true, and only Saviour of men, and that we crown Him King Eternal, Lord of all. I suggest that we sing, *All hail the power of Jesus' Name.*' No sooner was the request made than the vast crowd sprang to its feet and sang the hymn through twice, pouring forth such a volume of song as earth has seldom heard."

Reunion Notes.

The Lambeth Conference The Lambeth Conference is in session and its meetings take place behind closed doors. They have been compared to the consideration, as a Jury composed of the Bishops of the Anglican Communion who have to weigh all the evidence and give their verdict in Resolutions and an Encyclical Letter. The constitution of the Conference is often misunderstood. It is not a Synod or an Ecumenical Gathering which passes Laws binding on all its members and on the Churches they represent. It is a purely consultative Body which freely gives its opinions and these opinions become part of the tradition of the Conferences without binding force unless they are adopted by the several Churches. The Churches that take part are self governing for the most part, and owe no allegiance to the Conference other than that of respectful regard for the opinions of the Bishops. The Conference does not deal with what may be considered local questions—such as the defeat of the abortive Prayer Book proposals—save as they may effect the life of the whole Communion, which has several Prayer Books that differ among themselves. The South African Church has a Prayer Book very different from that of the Church of Ireland and the Scottish Prayer Book is by no means identical with that of the Canadian Church. The Conference may lay down principles which it thinks are excellent, but no one is bound to follow them because they come from the Conference.

Only Bishops Members The Conference is confined to Bishops in active service. They are either Diocesan Bishops or Bishops duly commissioned to assist Diocesan Bishops. They represent Bishoprics varying in importance from that of N.W. Australia, which has a staff of one Bishop, one Priest and one Deacon to that of London with its Bishop, three Suffragans and more than a thousand Clergy. The Bishops are nominally equal in voting strength but as in all human affairs, the men who have most responsibility and the greatest capacity for leadership carry most weight. The Chairman is ex-officio the Archbishop of Canterbury whose rulings in debate are final and the main work of the Conference is done in its opening Sessions when a General discussion on the subjects under consideration takes place and in the closing Sessions when the Resolutions are passed and the Encyclical Letter is drafted. Between these two periods of general Session the various Committees sit and prepare their Reports to be submitted to the Conference as a whole. The committees are composed of Bishops who are considered specialists in the different subjects, and they, in many cases, interview those who are believed to have authority in giving an opinion on the subjects under debate. For many months before the Conference preparations are made for the full discussion of the subjects and as far as possible steps are taken for their consideration being complete. As the Conference meets only once in ten years, it may easily be seen that it has to consider only those subjects that are of pressing importance in connection with the Communion as a whole.

The Anglican Communion The Anglican Communion consists of the Church of England and those Churches in full Communion with it. These Churches represent about one-eighth of the non-Roman and non-Orthodox Churches in the world. A false impression is apt to be given by gauging the growth of the Communion by the increase in the number of Dioceses. Bishoprics are created nowadays at a rate unknown in the past. During the last ten years there have been more new English Bishoprics called into being than in many past decades and there has been no corresponding increase in the number of Communicants. And the same may be said of the overseas Bishoprics. The Anglican Communion has grown and extended, but the Church of England still represents more than one-half of the total membership of the Communion while its Bishops do not represent anything like one-half of the membership of the Conference. And it may also be said that the position and prestige

of the National Church give weight to the decisions of the Conference throughout the world, for membership of the Anglican Communion is to a large extent a reflection of the greatness of the Mother Church. We have many proofs that what takes place in the Church of England has its repercussion throughout the entire Church, and on the other hand the Kikuyu decisions show clearly that events in the Mission Field must be controlled in such a way as to cause no schism in the Church of England. The Bishops of the Church of England have a unique influence in the Conference—an influence which is only overcome when the overseas Bishops prove themselves to be men of commanding weight and personality.

The Subject at the Conference Although the Conference will debate and give its views on matters of first rate importance, that touch life and thought on many sides, it is generally understood, that Reunion will be the subject under discussion that will attract most attention and will prove the acid test of the usefulness of the Conference. "The Appeal to All Christian People" issued by the 1920 Conference has had tremendous influence throughout the world. It has been to many a disappointment through ambiguity in its interpretations, it has been in many instances the cause of Conferences which have been abortive—such as the Malines and the Lambeth Conferences with Free Churchmen—it has led to closer relations with the Greek Churches and in South India it has given impetus to the Scheme for Union. Now after ten years the Conference meets to answer certain questions put to it by the Indian Bishops, who look to it for guidance in connection with the action they will have to take on the Scheme. The Indian Bishops maintain that the Scheme has nothing in it opposed to the Lambeth pronouncements, and many in this country and elsewhere find in the scheme principles which they consider are opposed to the whole character of the Anglican Communion, which to them has all the marks of Medieval Catholicism. It is impossible to determine what the attitude of the Conference as a whole will be, but it is recognised that on its verdict the whole future of the Anglican Communion will depend. Conditions have changed during the past ten years, the desire for Union has become so strong in the Mission Field that the Bishops will practically have to decide whether the Anglican Missions will remain in isolation or join the Churches that are coming into being, and in the presence of the menace of secularism, the weakness caused by disunion is so evident that its continuance cannot be cheerfully faced.

The Dilemma of Anglicanism The Anglican outlook as represented by many of its leaders is so comprehensive that it seems to aim at the combination of contradictory principles. Union with the Non-Episcopal Churches on any terms acceptable to them seems to involve considerations that will make it impossible to foster closer relations with the Greek Churches and the Old Catholic Church. Union with the Old Catholics, although desirable in the minds of many, will not bring strength to the Communion except in the case of those who are doubtful on the validity of Anglican Orders and believe that this dubiety will be removed by using Old Catholic Bishops to take part in the laying-on of hands. The Eastern Churches on the other hand represent many millions of adherents, and if they are ready to accept the doctrines of the Church of England as contained in its formularies strength may be gained. But are they ready and does Eastern Unreformed Christianity represent the teaching of Holy Scripture and the Primitive Church? We have so many conflicting statements on Eastern teaching and practices that it is hard to judge what lies behind it all, but we do know that during the many visits of Eastern Bishops to Anglican Churches they have never communicated with their English brethren. And the Conference perhaps will have to find a *via media* between its desire to work in union with South-Indian Wesleyans and Presbyterians and the Bishops of the Eastern Church.

A Proof of the Difficulties of the Conference In the recently published "Documents on Christian Unity, Second Series" we have correspondence with the Old Catholics and the Committee of the Moravian Church. The Utrecht Old Catholics have revised their

verdict and have accepted the validity of Anglican Orders. Archbishop Davidson in acknowledging the verdict wrote "For our own part we are sure, and have always been sure, that the apostolical succession has never been broken in the Church of England, and that a valid formula of consecration has been continually maintained: but we give thanks to God for so signally demonstrating His will that His Church so long rent asunder, should at length return to unity." It will be noticed that Apostolical Succession is the matter of supreme importance—although of course no theory on the subject is expressed by His Grace. In the many pages devoted to correspondence with the Moravian Church we find that the main points of conflict are the absence of Confirmation limited to the Bishop—for in the Moravian Church the Presbyters confirm the friendly relations between the Moravian Churches and other Reformed Churches and a number of minor matters which, as far as we can see, are involved equally in the South-Indian scheme. The negotiations broke down in spite of the manifest efforts of the Moravian Committee to meet the requirements of the Archbishops' Committee. The Moravians frankly stated "Though we have intercommunion with other Churches, such a relationship with you was intended to be fuller ecclesiastically than we have with other Churches, inasmuch as we do not delegate their ministers to ordain to the ministry of our Church, nor to confirm our candidates for Church membership." We have contrasted the two series of letters in order to show the conflicts of ideals and we have only to add that we hope that the Moravians will not be discouraged by what took place in 1924, for the friends of union pray that the atmosphere in 1930 will be very different.

The World View Christians to-day are saddened, as they seldom have been, by the divisions that are needless, if men are consecrated to the service of God in the spirit of Truth and Love. The causes of separation which were so evident some years ago now seem to very many to be secondary. We know more of the spirit of the Primitive Church, and the call of our Lord to Unity is much stronger as a compelling duty than it has been in years when the world was not so closely knit together into a whole. We have seen the uniting of Churches that are of the same family, we have also seen the coming together of Churches with a different historical origin and the process will go on year by year, until the number of separated non-episcopal Churches becomes greatly reduced. The Church of England through the circumstances under which the Reformation took place in England is at once Reformed and Episcopal, and it is now faced with the problem of considering whether the retention of Episcopacy demands the acceptance of doctrinal teaching associated with the Medieval Episcopate. In this connection at once arises the question of whether union with the Greeks on terms acceptable to the Eastern Churches is required by its Episcopal constitution, or whether the bonds which unite the National Church and the Anglican Communion with Reformed Christendom are stronger than those which bind it through its episcopate with Unreformed Episcopal Churches that do not share the Roman exclusiveness. It is not for us to answer the question and we can only pray that Lambeth may be rightly guided in its deliberations.

The Stamford Bridge "High Mass" On the eve of the Lambeth Conference a "High Mass" with a licensed Altar and a licensed Episcopal Celebrant was held under the auspices of the Anglo-Catholic Congress. The Bishop of London licensed the Altar and the Episcopal Celebrant. It was therefore held under his direct auspices, and his promise to attend and give the Blessing at the close of the Service was the natural corollary of his authorisation. From all sides indignant protests were heard. Many who hated to cause anything like dissension on the eve of Lambeth found themselves compelled to make known to the Bishop the pain his action had caused. The Bishop found himself unable to attend the High Mass, which was celebrated with all the pomp associated with the Roman Ritual. Out of a congregation of 15,000 only four communicated! It has been said by many Anglican Theologians that the Reformation changed the Mass into a Communion and thereby brought it into the primitive conception of the service. Stamford Bridge is the outward proof that the Anglo-Catholics have re-introduced the

Mass, and the whole service shows that those who organised the demonstration had in view the manifestation of this fact. We cannot understand the mentality of those who say that they will observe the limitations of the Deposited Prayer Book, and then approve services which are not covered by that Book. It is indeed sad to see the Church of England so hopelessly divided as it now is, and to see Leaders prepared for the sake of either a peace that is no peace, or a comprehensiveness that is opposed to the whole character of the formularies of the Church, sanctioning what cannot be justified by an appeal to the New Testament and Early Church History.

The Greek Churches We are the first to admit that the Eastern Churches hold the articles of the Creed as supported by Holy Scripture and that they are free from Roman innovations of recent years. These Churches have never been reformed, and they remain practically in the doctrinal position occupied in the Eleventh Century. A recent Anglican writer says: "No Protestant could contend more stubbornly than do Orthodox Theologians that the Faith is fully and manifestly revealed in the Holy Scriptures, that nothing can be added or subtracted from the Revelation of which they are the fountain, and that unceasing recourse to them is *kat' exochen*, the divinely given means by which the Holy Spirit quickens and maintains in the Church the collective consciousness of their mystic life." Archbishop Germanos said at Lausanne: "We Orthodox cannot conceive a united Church in which some of its members would hold that there is only one source of divine revelation, namely, Holy Scripture alone, but others would affirm that apostolic tradition is the necessary completion of Holy Scripture." "We cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the will of Christ, but differ as to whether that ministry was instituted by Christ Himself in its three degrees of bishop, priest and deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of sacraments in the Church when there is fundamental difference between the Churches not only in regard to their number, but also as to their general significance, as to their particular essential nature and as to their particular effects."

Greek Church Teaching on the Ministry and Sacraments Here is the teaching of the Orthodox Church as expounded at Lausanne by the Bishop of Ochrida—the representative of the Churches. In the mystery of the Ordination of Priests, God the Holy Spirit gives the special grace of Orders to the Priest, the minister of the mysteries in the Kingdom of God on earth, *i.e.*, in the Church Militant. "The grace He gives through the laying-on of the hands of the Apostles and their successors upon the heads of those who have been found worthy." In the priestly performance of a Mystery man counts almost for nothing, but the grace of God the Holy Spirit is all important. The Priest therefore is not allowed to say, "I baptise thee," or "I forgive thee," or "I unite you" in marriage, etc.; for the real performer of a Mystery is the Lord the Holy Spirit. This mystery was commanded and instituted by the Lord and His Apostles (John xv., 16; Acts vi., 2 & 6; xiv., 23; xx., 28; 2 Timothy i., 6)." "In the mystery of the Eucharist and at the moment of the priest's invocation, God the Holy Spirit descends on the bread and wine which have been set forth and sanctified, and transubstantiates them into Christ's Body and Blood (not transforms them, but transubstantiates them; for the substance is changed while the form of bread and wine remain to our eyes unchanged). This mystery of the perpetual love of God through sacrifice was ordered and instituted by the Lord (Matt. xxvi., 26-28; John vi., 53-57; i. Cor. x., 16-17; xi., 23-26). So Christ Himself is our real food; He communicates Himself to us, that He may make us true men, citizens of the Kingdom of Heaven, the very members of His immortal Body. So great is the love of God that in this Mystery the Lord gives us not only His gifts, a sin the other Mysteries, but Himself. Greater Love than this does not exist either in heaven or on earth."

Seven Sacraments or Mysteries After declaring that we have seven Divine Mysteries the Bishop proceeds "The first five mean: emptying (Baptism), filling (Confirmation), feeding (Eucharist),

freeing (Penance), and healing in the last emergency (Unction). The last two mean: the increase of the Church (Marriage) and the ministration of the Mysteries in the Church under the all-powerful God the Holy Spirit (Orders)." One more quotation on Reunion will make the position of the Orthodox Church clear. Archbishop Germanos said at the Cheltenham Church Congress :—"Why should we not think that a time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it should appear in that form which would make reunion with our Orthodox Church possible?" This plainly means taken in connexion with the statements we have quoted that the dogmas of Apostical succession and Transubstantation as well as of the dogmatic value of tradition and the Seven Sacraments must be accepted by the Anglican Communion as *de fide* before Reunion can take place. Is it not clear then that Reunion with the Greek Church will bolt and bar the door to any Reunion between the Churches of the Reformation and the Greek Church if there is to be any hope of their Reunion with the Anglican Communion? We have tried to quote even to the wearying of readers expressions of belief in order that the whole subject may be clearly understood. The whole ethos of Unreformed Christianity differs from that of Reformed Christianity and it is well for us to face facts. We believe that one day the Churches that still cleave to Medieval views will see their errors and it is for us to do all in our power to show by consecration and service that God has given us the Light of the World to be the Light of our Life which illuminates His Truth which we hold in love.

The Need of Pentecost In the outlook upon the modern world we need to return to the Birthday of the Church—when the Holy Spirit descended upon those who were of one mind and united in one great expectation. We shall be nearer Divine Truth when we realise that nothing is of permanent value in the Church of Christ but the Power and Might of the Holy Spirit working in the whole Body and in all its Members. The little company of the believers were endued with Power from on high that transformed their lives and made them the fruitful pioneers of the Kingdom of God. A new life was given them, that raised them on to a fresh plane that enabled them to have a changed outlook upon all the problems they had to face and solve. They were more concerned with the proclamation of the Truth God had given them than upon the human means for solving difficulties. They left everything to God and were content to do His Will and obey His command. The surrender to Him was a heart surrender not an intellectual effort to grasp what could be done. They had their work and they did it in such a way that the world was turned upside down by their consecrated activities in winning men to Christ. If we had their spirit, we too would go forward and difficulties would disappear. The truth is that the Church has in its organised form been more intent on machinery than on the power of the Spirit Who alone makes machinery effective. And that can only be attained by bringing ourselves so close to Christ that His Spirit fills us. We acknowledge our need—but we are ready to sacrifice our own desires and plans to obtain the indwelling Spirit in all its Mighty Power? This is the question we must ask ourselves.

The Congregational International Council It is indicative of the trend of the times to find Congregationalism organising itself on an International basis. Christians throughout the world who think fundamentally alike on questions of Church government are increasingly recognising themselves as world Churches. No more fitting Chairman or Moderator of the International Council could be found than the Rev. Dr. J. D. Jones whose life-long devotion to his Church and wider ministry in Great Britain has made him a natural leader of Congregationalism. Dr. Jones has friends in all the Churches and he knows that many agree with his outspoken criticisms of present-day tendencies that are reacting unfavourably on our religious and social life. The craze for pleasure, the freedom of conversation on sexual matters between young people, and the spread of erotic literature are all having a baleful influence. It is popular to defend the sensational and the raking of the muck heap as giving a view of life which ought to be observed and commented on, but the

mud bath of indecency that so many plunge into cannot do any good and must work harm. We have read books published by reputable publishers and reviewed in the popular and serious press which are disgraceful and can only feed the lowest passions of their readers. We know how difficult it is to deal with "literature" of this description—to denounce it by name is to increase its circulation and the Home Secretary and Police are slow to act. We do not wish to see a literary censorship established, but we do desire the responsible authorities to take action against the stream of filth that is still issuing from the printing press.

Youth and Religion All the Churches lament the absence of youth from the services. We are told that youth is so critical of organised religion that it will have nothing to do with it and that youth is as religious as ever it was. When we look beneath the surface we find two great reasons for the so-called revolt of youth. In the first place we live in an age when youth enjoys unprecedented freedom and the insurgence of youth has always existed, but in the past it was restrained by the commands of parents. To day youth claims to act for itself and is up against authority in every shape and form. Religion to the young people of to-day is the traditional restraint on freedom, and as it is in the opinion of the young the one thing that can be neglected with impunity, and the neglect proves the modernity of those who neglect, disregard for the claims of Church services is the mark of emancipation. In the second place youth follows the example of parents and other grown-ups. Not so long ago parents who did not attend Church sent their children to services—now they no longer do this, and do not see why their children should be asked to do what they do not do themselves. We believe that these are the two main reasons for the absence of young people from our Churches. And we may add that there is abroad a general opinion that discussing religion is equivalent to having a personal interest in its teaching. Too often this discussion is a mere talking about something that has been of interest to humanity and is attractive to a section of the friends of the young. But religion as taught by our Lord demands sacrifice and devotion. This many who talk most are not prepared to give and there the matter rests.

Hopeful signs In spite of the lamentable absence of young people from Churches there are many signs of an awakening of youth. The various Evangelical organisations that are endeavouring to reach the young are being richly blessed, visitors to the Universities inform us of a revival of definite religious conviction among young men and women, and whatever may be said of some forms which this revival takes, there can be no doubt whatever of its earnestness and devotion. We have remarked that there is a strong tide flowing towards definiteness of belief. This is the natural reaction against the vague humanitarianism which has been passing for Christianity in circles that ought to know better. We seem to see signs of current which will do much to restore to the Churches not a spirit of harsh dogmatism, but of real affirmation of those central beliefs that have made Christianity the conquering power it has been in the world. The war and all its disintegrating influences have worked in the public mind during the past eighteen years and its impact on life has by no means passed. We are passing out of the zone of disturbance and we are reaching a time of more serious thinking. The responsibility thrown upon leaders of Christian thought and congregations is very great, and we pray that they may devote themselves to positive teaching in place of the destructive criticism that has done so much to weaken faith. If Preachers dwell on what they have received from the Lord, not on what men think they should preach to remove the beliefs in which they have been trained, we should see before many years a great return to the Cross and with that a mighty revival of Evangelical Christianity.

The Passion for Law Breaking The incident in Manchester which was caused by the opposition of a defeated leader of the proposal to open the Parks to organised Sunday games, sheds light on the spirit of the age. From the highest to the lowest types of organised life we see the assertion of self-will instead of the acceptance of the Law which all good citizens should obey. Public opinion in Manchester has expressed itself in the most

pronounced manner against Sunday games in the Parks. If the defeated party does not like this, it can work to amend the law, but there is no justification for deliberate breaking the regulations that have been upheld in the constitutional fashion. We have for some time feared that in every department of life we should see these open defiant actions, for unfortunately the example has been set by those whose duty it is to obey the Law—not to flout it. As long as we have constitutional bodies in England it is the duty of all good citizens to bow to their decrees in so far as they do not wound conscience, and if they do wound conscience then it is the duty to work to have them altered or to bear the penalty of disobedience. The pity of it is, that responsible citizens wish to have it both ways. They desire to break the law and enjoy all the benefits which come from keeping it.

Religion in the Schools It is a tragedy that when the great bulk of Christian people are anxious that religious instruction should be taught in the elementary Schools a determined minority should be able to block the way to a settlement. We are well aware that numbers of good men believe that sectarian instruction in Schools financed by National Funds is wrong and that the instruction given should be such as is approved by every Christian as fundamental. The so-called dual system is in operation and as long as denominations supply the buildings rent free, it is equitable that they should have some right to appoint or veto the appointment of teachers who will give religious instruction. But there are limits in this accommodation, and when the Roman Catholics demanded the grant of public money to repair and keep in repair their schools and full control over the teaching staff, the Country did not see why they should have preferential treatment. In consequence of promises exacted from members when they were candidates for Parliament and the fear of losing seats by a compact Roman Catholic vote being cast on this ground alone for or against candidates the Government has withdrawn its Bill. In Italy the Roman Church claimed full control over education but Signor Mussolini refused this claim. The Government will find that the English voters are prepared to give Roman Catholics whatever privileges are granted to other sections of the people, but are not ready to give them preferential treatment.

An Outspoken Bishop The Bishop of Ripon said that the principles of the Reformation will be tested in a very close manner at the Lambeth Conference. Dr. Burroughs bluntly stated that those who looked to Rome as the objective of their Reunion efforts to be content with what they had in the English Church or else to seek their ideals elsewhere. "However great the desire to afford reasonable comfort to that section, it must be made a condition that they respect the authority of, and accommodate themselves to, the peculiar character of the Church they belonged to, and not to try to play 'The Cuckoo on the Anglican Nest.'" He added "It is perhaps providential that the Vatican, by its action in Malta, has chosen just this moment to remind the English speaking peoples of what Rome still is and stands for, and of how inconceivable it is that the Roman Catholic religion, in anything like its present form, or with its present pre-suppositions and claims can ever become the religion of the British race with its instincts for freedom and respect for human individuality." We sincerely wish that all ecclesiastics would speak what they feel with the boldness of the Bishop of Ripon. There has come into being a reticence on the real character of Roman arrogance which reflects little credit on the independence and leadership of men whose duty it is to warn the people against threatening dangers.

> "The Atonement is a mystery which, unless it were too vast for our full intellectual comprehension, would surely be too narrow for our spiritual needs."
>
> The late EARL BALFOUR.

World Mission Notes.

India. All thoughtful British Christians have their eyes fixed on India. They read from day to day in the Press news which shows the great sub-Continent to be in many places, plunged in disorder and to be distressed by a political agitation that has taken hold of a very large proportion of the educated classes. They learn that the Viceroy, whose sympathy with the population is acknowledged to be real and heartfelt, has been compelled to pass ordinances and to authorise arrests of those who lead the political agitation. The campaign of active civil disobedience is destructive of all ordered life and the contempt of Government proclaimed is calculated in an Oriental country to breed disorder and outrage. It is impossible for even those on the spot to visualise the problems inevitably associated with the maintenance of law and order in a land that contains about one-fifth of the inhabitants of the world. Anything like wide-spread disorder will bring ruin on the innocent and peace-loving inhabitants.

Missionaries and Government We have always felt that it is the duty of the Missionaries of the Cross to stand apart from political agitation. We know that at times it is very difficult to draw the line between the duty of humane intervention and non-interference, but as a rule the course before the Missionaries is clear. They must devote themselves to their proper work—preaching and living the Gospel and stand aside from political movements. We therefore regret that certain Missionaries have not seen their way clear to do this and have taken part in what is definitely political. A grave mistake is made when this is done and we are thankful that only a small minority of Missionaries has acted in this fashion.

The Simon Report and Missions Indian Christians now claim to be the third largest religious body in India—they are outnumbered by the Hindus and Moslems. There are four and a-half million Christians in India of whom 1,750,000 are Roman Catholics and 2,750,000 attached to other denominations. Since the year 1881 Indian Christians have considerably more than doubled their numbers. The Simon Report says:—"The many admirably conducted schools and hospitals founded and maintained by Christian missionaries of various nationalities and denominations, some of whom we visited during our tours through India, compel a tribute to the splendid services they render. It was the missionaries who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbours."

Educated Christians The Report after describing the distribution of the Christian population says:—"The Indian Christians stand high in the table of literacy. More than one on five of them is returned as able to satisfy the test—a remarkable result, considering that so many are drawn from the lowest strata of Hindu Society. The Parsis and the Buddhists are the only Indian religious communities which make a better showing. In English education the English Christians are second only to the Parsis, whose advantages are enormously superior. The achievement is a great one and shows what good work is being done in mission schools." Elsewhere reference is made to the splendid work of the Salvation Army and the great advance of Missions among the aboriginal tribes. No one after this impartial testimony can say that Missions in India have been a failure.

The Indian Village We have, unless we have followed carefully statistics, wrong ideas about the Indian people. Only one-tenth of the people live in towns—the rest live in the 750,000 villages of the country. In all India there are only 33

towns of more than 100,000 inhabitants. In the Indian village the outcastes, who are in number between 60 and 70 millions dwell in wretched hovels outside the village proper. Of the 1,800,000 Protestant Christians in India it is estimated that 70% are the product of the Mass Movement among the outcastes. "One of the most notable results in recent years has been the conversion of thousands of caste people to Christianity as a result of the object lesson presented by the transformed lives and social progress of the converts among the outcastes. It is not surprising that such developments have arrested the attention of discerning leaders of the non-Christian faiths and of Government" (J. R. Mott). The story of the influence of the outcastes on the Castes is one of the most wonderful triumphs of Christianity.

The needs of the Villages Education is necessary and it is very hard to retain children in schools until they have received anything like proper training. The wastage is extraordinary—in some cases more than eighty per cent.—and the call for educated Christian teachers is imperative. The Ministry of teaching Christian doctrine founded on the Bible is self-evident and attempts must be made to lead the Christians to build their own places of worship and schools. The Indians should endeavour to develop an unpaid voluntary Ministry which would work among the villagers. It cannot be forgotten that even in India the isolation of the villages is being rapidly ended through the advent of the Motor car. We shall see the linking up of village with village all through India and this means a complete change of outlook. Wise observers have long maintained that the greatest need of India from the Christian point of view is the maintenance of a Christian atmosphere in all Missionary institutions. And unfortunately the Home Societies cannot do this through lack of men and means.

Indian and Foreign Mentalities We have been much impressed by reading the conflicting opinions put forward as to the real character of what is known in India as *Bhakti*—usually translated devotion or grace. It has enabled many to approach the Indian mind in a way that obtains for Christianity a hearing. In an article in *The International Review of Missions* no less an authority than Rudolph Otto says the teaching of Christianity and Hinduism are opposed to one another in all essentials. He holds that India knows of a saviour, but not of an atoner. A learned critic of Dr. Otto says that the contrast is seen between Bhakti and Evangelical Protestantism and goes on to remark that the axis has been shifted to-day from the old Evangelical religion from the guilt to the paralysis caused by sin. It is true that sin causes paralysis, but the New Testament looks upon sin as more than paralysis, it is in need of Atonement for the defilement and corruption it causes.

Mission Training One of the saddest articles that have recently been published is contained in *The International Review of Missions* with the title "The Religion of my Fathers." The writer is an intelligent African who was educated in a Mission High School and had been for many years employed as Book Keeper in connexion with the Mission. He is a man of keen intelligence and evidently has read and thought much. But he has arrived at conclusions which prove that he places in the same category as great religious leaders, Our Lord, Buddha and Muhammad. As we read his fascinating description of the hold that the religion of his ancestors has on his people, as we follow his speculations on many subjects, we find ourselves in the presence of a man who has heard much preaching and has been taught much about Christ, but has never really learned Him. Here at home we find many such, but the discovery of a man of this type in an African Mission raises many questions which we know press hard for solution on those who are engaged in educational work, where so many that pass through our higher Schools are not attached to a real vital Christianity.

China Unfortunate China is again, or to be more accurate has never ceased to be, in the throes of civil war. We read of Missionaries being attacked and abducted and of the sufferings of the Christian community. And we know that a terrible famine has overtaken many millions of the Chinese, who cannot be relieved owing to the

state of the country. In spite of all these troubles the Christian Church holds firm to its faith and does what it can to press forward. We at home can hardly understand the position of our brethren who have to face privation, danger and great discomfort as their daily experience. Unfortunately, although the well-being of one-fourth of the human race is at stake, it is impossible for the outside world to do anything to help towards the restoration of peace and good government. We can only pray and ask God so to move the hearts of men that they may see that in peace and good-will lies the path to National content and well-being. We rejoice that the Bible is being read as it never has been and believe that the entrance of God's Word giveth light and life.

A King and Christian Missions King Daudi of Uganda has written a letter to Archdeacon Blackledge, who after thirty-seven years' service, leaves the field of his labours. The King says "I feel most gratified to know that the present standard of education and civilisation of my people is due to the most valuable assistance and efforts on the part of the members of the Church Missionary Society, more especially to men like yourself who have sacrificed the best part of their lives in the work of our Lord and Master Jesus Christ." The King records the hardships endured by the old Missionaries in his Kingdom and proves by his words that he and his people are grateful for what has been done. Uganda to-day is a very different land to what it was when Hannington and his brethren were martyred, and all its progress and development in right directions are owing under God to the work of Christian missionary effort.

Missions and Lambeth Under Reunion Notes we refer at length to the Lambeth Conference and its bearing on reunion. But Missionary workers have their eyes fixed on the problems that have arisen in many different fields which cannot wait on the slow working of International Assemblies that may seem to mark time and endeavour how to reconcile conflicting opinions. In India, China and Persia the separated Churches have come to the definite conclusion, that the Christian witness cannot, in the interests of the Gospel, remain any longer weakened by the division of the Churches of the West being reproduced with all their limiting conditions among peoples who are strangers to them. Reunion will come whatever Lambeth may decide.

East African Problems The recent declaration of policy by the Colonial Office recognises in full, the obligation England owes to the Native populations that inhabit the Three Colonies of East Africa, which with very different problems, have much in common. The fast movement of events has made it necessary for changes to be made and the key to the Government of the future lies in the appointment of a High Commissioner who will have under his special charge the common problems of the Colonies and the well-being of the Native populations inhabiting them. We are convinced that much of the local criticism on the proposals is founded upon unworthy fears by the white settlers. In the last resort, the best interests of the settlers are identical with those of the Natives and both will receive fair play from the reponsible authorities. East Africa in the main can never be a white man's country, and we may be sure that in those regions where the white man can settle, his interests will be safeguarded as well as those of the natives who surround him.

Missions in Egypt The political discussions concerning Egypt have prevented many giving the attention due to the religious condition of the country. The old Coptic Church is not active in many places, the "Coptic Evangelical Church" is very much alive and its spirit is penetrating the Church from which it has separated. Many have great hopes of a revival of the Coptic Church. By the Egyptian Constitution religious freedom is guaranteed to all who dwell in the Kingdom, but unfortunately the Muslim law is still administered in the Courts, so what the Constitution guarantees administration refuses. And the antipathies of Muslims are roused by outbursts against Christian Missions and even the old minority. There is a revival of Islam which fears the impact of modern tendencies on the religion and customs of the country. The example of Turkey has frightened them and they naturally fear the growth of agnosticism,

Meanwhile the Missionaries work quietly in the hardest of all soils and God has blessed their labours. One day they will see their fruit in large numbers of conversions. To-day the ground is being broken and the seed is being sown.

Abyssinia Abyssinia is the seat of one of the oldest Christian Churches. Its population is over twelve million and to-day the Country is free from the Civil War which harassed it for fourteen years. It is said that about one-quarter of the adult Christian population are priests, monks and deacons—in fact we have in Abyssinia an ecclesiastical situation that has no parallel in the modern world. One-third of the land is the property of the Church. Missionary efforts are made by Foriegn Societies to reach the Jews, heathen and Muslims in the land and the Emperor is keen on the distribution of the Bible among his people. Can the Abyssinian Church be revived? On this depends the future of the land where the nominal Christians are in a minority of about one-fourth of the people. Without a doubt Abyssinia will play an important part in the development of Africa, and unless its Christianity is strengthened its future is most obscure.

African Expansion Thirty years ago the district now worked by the Elgon Mission was entered by pioneers from Uganda. There are now 70,000 Christians in the country and the number of baptisms last year was 6,391—3,000 of these were adult baptisms! There has been something like a mass movement in the Upper Nile Region, and the workers are all too few to deal with the growth of the Church. The work is the fruit of the efforts of African Evangelists and the 1,100 little school Churches scattered over the country are officered by Natives who volunteer for this service. The rules for baptism, insist on every postulant being under instruction for seven months as a catechumen and an enquiry into his life during that time. It will be seen that such rapid growth carries with it dangers, but the Christian communities maintain their life by faith. Like all primitive people the African is apt to lapse and needs the help of those more advanced in the Christian life. Alas! even in the districts where the presence of visiting Pastors is most required through rapid growth there is an absence of the European Missionary whose influence is great. This is one of the tragedies due to shortage of workers.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is now of so important a character, and the need for new income and legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the Alliance by making provision in their Wills for a Bequest. Care should be taken in regard to correct description of the Alliance—"*The World's Evangelical Alliance (British Organisation).*"

84th Annual Report

Copies of the 84th Annual Report of the Alliance can be obtained on application to the General Secretary, 19, Russell Square, London, W.C.1.

Books Worth Reading.

THE REFORMATION CATHOLICISM AND FREEDOM. By J. W. Poynter. (S. P. C. K. 6s.)

Mr. Poynter has for many years been engaged on the study of the relation of religion to civil life. And the religion he passes under review is Christianity, for in the modern European world we have to do with organised Christianity, which has been compared to the soul of the community. Institutional Christianity has given itself the title Catholic, and the Catholic Church has become in the minds of many, the Roman Catholic Church—the most highly organised and exclusive corporation in the world. To-day in England the leaders of Roman Catholic publicity are very anxious to explain what their ancestors gloried in to be events that have been misunderstood, and we are requested to re-write history in order that we may see the Roman Church solicitous above everything of the spiritual, moral and intellectual well-being of society. To be intolerant of honest efforts to advance truth is the last thing Rome desires and whether in Malta or elsewhere she never seeks selfishly her own power or interests, but the highest well-being of the people!

In "The Reformation Catholicism and Freedom" Mr. Poynter discusses certain phases of the struggle for liberty of conscience, and is mainly concerned with the phases of the conflict in Great Britain and Ireland. He is a safe guide on English affairs, but in common with most English writers he falls into errors concerning the succession of Irish Bishops at the Reformation and the disposal of the endowments of the Church of Ireland. These are minor matters in a volume whose great value lies in its accurate quotation of documents and its many proofs that the Roman Church has shown itself to be the enemy of everything that did not give complete submission to its claims. We have a good account of Rome's activities in our own day, and it would be to the advantage of all who wish to know facts and to realise conditions if they study the work under notice. They will be surprised by the attitude adopted even by modern Popes when faced with the uprising of conscience against demands it cannot accept. We are grateful to Mr. Poynter for this instructive book.

THE MOUNTAIN WREATH *OF* P. P. NYEGOSH (Prince-Bishop of Montenegro.) Rendered into English by J. W. Wiles. M.A. (Camb.) (George Allen and Unwin. 10s. 6d.)

What Shakespeare and Milton are for England Nyegosh is for Yugoslavia. This is a translation into English of his finest work. The Serbian language and personality have impressed themselves upon England and her people generally since the War and now that translations of some of the finest Yugoslav literature are becoming available they should meet with a cordial reception, especially this attractive volume. Mr. Wiles is the agent for South East Europe of the British and Foreign Bible Society. He arrived in Serbia in 1913 and has become a man much beloved by King and Queen and people of Yugoslavia not only because he has mastered the language, but for his real British sympathy with the soul of Serbia. *The Mountain Wreath* is the result of long and patient work, and all who read it will wish to keep the volume prominent and often to turn to it for its inspiration and poetic beauty. There is a valuable Appendix on "Yugoslavia, Past, Present, and Future," also a map and some beautiful illustrations. The volume is dedicated by special permission to King Alexander I. and Queen Marie.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.1*